The Pulpit

A Journal of Contemporary Preaching

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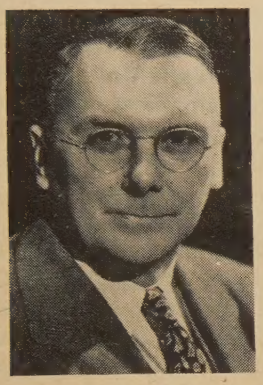

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VOL. XXII, NO. 10 OCTOBER, 1951

By Hugh L. Dryden

RELIGION IS IMPORTANT

TO BE an American citizen, a participant in molding the affairs of a nation devoted to the cause of liberty and freedom, is a coveted privilege and a just cause for pride. However, the privilege carries with it a heavy responsibility not only for defending and maintaining those essentially Christian principles by word of mouth but also for exemplifying them in our own lives. We say that we are a Christian nation, a religious people, but any reasonably honest observer will find much to cast doubt on the accuracy of this claim. Yet a man or woman without religious faith is in an incomplete man or woman, crippled and deformed, stunted, unworthy of a high destiny. Intended to walk the earth as great souls with great ideas, great dreams and great accomplishments, many dwarf their world and themselves.

One night in New York on the subway I asked a man, "What is the nearest station to 181st street? I am not too familiar with the stations up that way." He said, "I don't know." "You don't know? Do you ride this line regularly?" "I ride it every night." "Don't you know the nearest station to 181st street?" "No," he said, "I never go above 168th street." His daily world, he explained, was from 168th streeth to 34th street. If such a person is not careful he may get the 34th street to 168th street mind after a while. You can live in the greatest city in the world and become awfully little by allowing your horizons to shrink and your visions of the great world to shrivel.

A superficial examination of our society shows a world in which men have achieved longer life and better health, more gadgets and luxuries, free dom from toil and great leisure. For millions man of these achievements are still only a hope, bette living is a long way off. The machine and the fac tory are taskmasters. Men herd together in grea cities, creating a mass society possessed of a crow mind. The monotony of living and working by th clock and of having one's activities geared to mas production has unbalanced men's emotions, fraye their nerves, and made them the victims of fads fashions and demagogues. Class and race hatred have been aggravated. Things are in abundanc but not available to all.

The World in Which We Live

We live in an amazing age of science and tech nology with a jungle legacy of selfishness, lust an hate, dark passions of human nature little change from the time of Adam. We have harnessed th powers of the physical world around us—steam electricity, chemical reaction and some nuclea reactions; we have erected towering cities, con quered barriers of space and time by automobile railroad, airplane, telegraph and radio. Through science each of us may have the equivalent of 3(slaves sweating for him without the suffering an shame of human slavery. Poverty can be replace with wealth without robbing the poor or taxin the rich. Yet an ever increasing share of the fruit of scientific research and development goes to feed the folly of war. The major part of our taxes i spent on the bills of past wars, on the presen economic and ideological war, and as insurance against defeat in future wars. Three major tyran nies have been disarmed at great cost and stil another faces us. The science of politics and human relations has made no advance in the thousands o years of which we have record.

Materialistic Philosophy

We can hardly say that all is well with man ever in America. Life is easier, but unrest grows. Lei sure increases, but moral stature declines. Trans port and communication are swift, but suspicion between peoples grows. Man, who should be the lord of creation, is being mastered by matter. Mind has outrun spirit.

Let us examine in a little more detail some of the characteristics of our contemporary life which demonstrate the need for religious faith.

First, let us examine the essentially materialis tic philosophy so characteristic of our time, carved

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Next month a new and rapidly expanding movement in behalf of religion will blanket the nation with an appeal to all Americans to attend and support the churches of their choice. This year its simple message is: "Take someone to church this week, you'll both be richer for it." By radio, television, billboards, car cards, newspapers and magazines, the Religion in American Life movement will make its annual effort to enlist the people of America squarely behind their religious institutions.

The Pulpit is happy to share in this emphasis by publishing this significant article by HUGH LATIMER DRYDEN, director of the National Advisory Committee for Aeronautics and winner of the Guggenheim award in aeronautics in 1950. A resident of Washington, Dr. Dryden is a licensed Methodist local preacher.

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IN AMERICAN LIFE TODAY

by the most efficient tool known to man, the human intellect. With this tool man has penetrated the mysteries of the material universe, freed the minds of men from ignorance and superstition, and created a new physical environment. The successes of science in this area have captured the imagination and the loyalties of many as the only guide to truth. Through the glasses of the scientist man is a physiochemical system, a machine, rather than a soul to be saved or lost. The betterment of men means the improvement of the efficiency of this machine and is to be accomplished by material means. If well housed, well fed, freed of disease, given security, education and leisure, men should not worry about souls or sins, dreams and aspirations, values. Good sewers and a pure water supply are of more concern than a good life.

This philosophy as such is not new in the history of the world. There have always been objectors and agnostics who denied the spiritual nature of man, but never many. Today a materialistic philosophy is held not by a few tough minds but by whole blocks of men. Communism has embraced it completely. And even in our own nation it has become the creed of hosts of men and women by open avowal, quiet assumption or unconscious adoption. Millions of men are beginning to translate their beliefs along this line into action, to live a pagan religion.

Intensive Specialization

The second characteristic of our contemporary life is the intensive specialization of the interests and activities of the individual. The industrial revolution spelled the doom of the skilled craftsman and narrowed the required skill and interest of the worker who assembled in large factories to do a monotonous repetitive task. The worker who tightens a single bolt or solders a single wire connection is not only a figure of fiction but representative of many actual situations. And the white collar worker is not a stranger to this environment which presents no stimulus, much less challenge, to his mind. The world as a whole has expanded in knowledge but the world of the individual is often narrow and circumscribed. It is not strange that so many suffer from a kind of intellectual scurvy, a deficiency disorder arising from a restricted intellectual diet. The disease, however, is not so easily cured as the physical disease, for pills will not change habits of thought and intellectual outlook.

Even science itself has proceeded down this path. There is no more gullible individual than the scientist outside his own laboratory and discipline. He tends to develop a myopic vision, and to the layman his interest seems to be in details remote from what most people consider the real interests and concern of life. In the past he has frequently avoided responsibility for interpreting or passing judgment on his work. He has seen apparently trivial discoveries grow into potent influences in our society and he would rather not make predictions but continue his scientific freedom to pursue the things which interest him.

Scientists' Responsibility

But the scientist cannot longer dodge his responsibility. As well expressed by Oppenheimer, he has known sin. He has seen his greatest conquest of nature applied to an atomic bomb to destroy other men. If the scientist fails to take a hand in the decisions, there are plenty of self-confident and ambitious souls who are not hampered by too much knowledge and who will not hesitate to make decisions for him, not on the basis of scientific experience or on the basis of moral values, on right and wrong, but on the basis of social and political expediency, or for purely selfish reasons.

What is true of scientists is true of other workers also. They have reason to be disappointed with the ineffectiveness of much of their effort to improve their world. They must seek broader interests than the daily routine of living and making a living. They must participate in and assume responsibility for the community in which they live. Specialization in some small area of life must be accompanied by broad interest in all areas of life.

Widespread Disillusionment

The third characteristic of our generation is a widespread disillusionment and lack of faith, an atrophy of the spiritual life. Man's life should be a trinity of activity, physical, mental and spiritual. Man must cultivate all three if he is not to be imperfectly developed. Even after thousands of years of education and religious heritage we see far too many of our fellow humans living the life of animals, with sole interest in the physical and sensual and with primitive minds and souls. We find a few religious fanatics who are creatures of

instinct and emotion with no guidance from reason. We find many who worship reason and the intellectual life, who appear to normal men as egotistical and selfish, soulless mechanisms. Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and will all thy mind. This is the first and great commandment."

The old adage "Knowledge is power" has been found by experience to be only a partial truth. The debasement of knowledge to the service of selfish interests is only too common in our present day. The faith that men's good sense would prevent the misuse of knowledge has been found to be false. One has only to remember how every citizen subordinated and dedicated his special knowledge to the requirements of war, to the devising of more powerful instruments of destruction. Knowledge is power, but not necessarily power for the good of mankind.

The contributions of science to mankind require no defense or apology. These contributions include not only the devising of powerful tools which can be used to alter the physical environment of man for good or evil, to cure or to kill, but also major contributions to our spiritual life. Science places a high premium on intellectual honesty and on objective truth, truth which can be tested by any man in any age. Science recognizes no arbitrary authority. It accepts the law of gravitation not because of the authority of Newton but because the law of gravitation can be observed and demonstrated as a part of anyone's experience. The ethical ideals of the scientists are high. Notwithstanding all this, the scientific discipline itself, taken alone, is merely the highest development of one aspect of the intellect of man, and to cultivate it alone and to exalt it to the status of a religion or philosophy of life is as monstrous as to cut off one's arms or to destroy the gifts of sight and hearing.

Science's Contribution

There is another area into which science cannot penetrate with its cold and sharp tools—the area of human emotions, desires, purposes, values, feelings of beauty and ugliness, of right and wrong, of love and hate. "It is the nemesis of the struggle for exactitude by the man of science," remarked a great biologist, Dr. H. S. Jennings, "that leads him to present a mutilated, merely fractional account of the world as a true and complete picture." You can no more analyze these imponderables by scientific methods, said Eddington, than you can extract the square root of a sonnet. Just as in science the elemental reasoning of animals has risen to lofty genius, so may these other aspects ascend from beastly emotionalism to the lofty dreams and aspirations of those a little lower than the angels. Are these workings of the human spirit only illusion or do they herald a report of something deeper, of truth which may be the foundation of a high philosophy of life? Upon the answer which man makes will depend what sort of man he is and can become and what the world is like which he will build.

Perhaps many of you feel that I have given a pessimistic view of our American life, subordinating many of the characteristics of our kindhearted impulsive, friendly fellow citizens. Perhaps you feel that we are a Christian nation because our institutions, our charities, our generosity and our slogans of service are consistent with the teachings of Jesus, that these matters of philosophy, of faith, of aspiration are so intangible that they are of no practical importance. If you do, I fear that you too are too typical of our citizenry and that you too need to reconsider the importance of religious faith and practice in your life. You too in the language of the oldtime evangelist need to believe on the Lord Jesus Christ and be saved. Why then is religious faith and practice important?

Why Religious Faith?

First, because a vital religious faith enables one to have power over any conceivable situation. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." "Thou shalt not be afraid for the terror by night nor by the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday." "O my Father, if this cup may not pass away from me except I drink it, thy will be done." Whether illness of oneself or loved one, loss of business or personal possessions, whatever calamity or good fortune, faith can guide your course. Like the gyro compass on the airplane or ship which maintains a fixed reference point undisturbed by the tumultuous storm, religious faith gives a guide in times of mental anxiety and confusion.

We live in a big complicated world and we are affected by shifting and conflicting forces. How to do the right and proper and wise thing in a situation is something that we must know in order to have power. You want sharpness and keenness to come into your brain; you want courage and strength to make decisions and carry them through. This is the secret: yield yourself to God. "The Kingdom of God is within you." You do not need to hunt it from the outside; it is within you, just release it. You shall receive power. As the electric motor is powerless without contact with the source of power, so are you without laying hold of the spiritual power source. Sounds simple doesn't it? You have been defeated in some situation. You have been educated, you have ability, you work hard, but you are defeated by worry, anxiety and frustration. Establish the contact through faith.

Faith Changes Human Nature

In the last analysis the thing that brings power into human lives is something the preachers have been talking about since the beginning of Christian history, namely, conversion. Ye must be born again. It means that an individual recognizes his mistakes, his weakness, his insufficiency, perhaps his defeat, realizing that he has no power of his own to change himself, and so yields himself wholeheartedly and completely to God. The power

faith is the only power that can change human ature.

Not only will religious faith make us the cap- ains of our souls and masters of our lives, but it ill lead us to practice that Christian relationship brotherly love with our fellowmen that is so dly needed in our society today. The bearing of ne another's burdens voluntarily is the great bricant which will make the wheels of our so- ety turn with less friction and heat. We are our rother's keeper and we do have an accountability use our talents unselfishly to add to the spiritual evelopment of mankind. What a pity that we have ound no way to accumulate stores of good will nd Christian character as we can accumulate ientific knowledge in books and libraries! Knowl- dge piles on knowledge to make an ever increas- g store. But moral accomplishment seems so ersonal and perishable. We can start with the piritual development of our ancestors, of Moses, David, and of Jesus of Nazareth, but so few do. he practitioners and research workers aiming to evelop a higher spiritual level of a country or vilization are unfortunately few even in com- arison with the educators and scientists.

Unused and neglected talents are lost. But the easure to which a man is gifted, to the same easure is he accountable. We often covet our eighbor's 100 talents as if he could have them ithout obligation, without responsibility. Some ve their physical labor and skill, some their in- llectual skill, some few their interest, their heart nd soul in the enduring cause of ministering to the needs of mankind. Our American life needs many more devoted men of faith to ease the burden of the world and to advance the spiritual level of community, city, nation and world.

A religious faith is essential to our American life to restore our perspective on values and to enable us to lay hold on those things which are eternal, and thus of permanent value. Our materialistic philosophy results from an improper assessment of the values in material things. We thought that money, houses, food, automobiles, motion pictures, radio, television would make us happy. The awakening for many has been rude. We thought that our dollars would retain their value over extensive periods. We thought the religion of our fathers and grandfathers would suffice for us. But like their furniture, their modes of transportation and their amusements, the value of their religious faith to us has declined to nearly zero. Only a faint nostalgia, a memory of their confident faith remains. We find that we must build their faith anew in our lives; that we must work and struggle and apply our knowledge and skills to the problems of our day. We discover that religious faith requires nurture, that it dies unless used, that we too must seek the fountain of everlasting life. We too must not only echo the age-old song, "O that I knew where I might find him," but must set out on the search. "Seek ye the Lord while he may be found, call ye upon him while he is near." We must earn our heritage anew. Will a man say because he knows us that there is no better way of living than following Christ?

Titles and Texts

What Pulpit Readers are Preaching About

Royald V. Caldwell, Faith United Church of rist, Chicago, Ill. "And Now Legalized Gam- ing." Matt. 27:35—*They said, Let us cast lots r it, whose it shall be.*

Vance D. Rogers, Brookfield Methodist, Ill. Time to Wake Up." Romans 13:11—*And then u know what this crisis means, you know it is gh time to waken up; for salvation is nearer to now than when we first believed.* (Moffatt)

Harold Z. Bomberger, Church of the Brethren, estminster, Md. "The Citadel Above the Ruins." att. 16:8 (RSV)—. . . *I will build my church, d the powers of death shall not prevail against it.*

Thomas R. Pendell, Community Methodist, ewport Beach, Calif. "Keeping Sane in a World Aggression." Jer. 4:19 (Smith-Goodspeed)— *y heart beats wildly within me, I cannot keep ent! For I hear the sound of the trumpet, the rm of war.*

Olaf A. Stoeve, Grace Community, Boulder City, Nev. "The Chemistry of Character." I Cor. 15:33—*Bad company is the ruin of good character.*

Ensworth Reisner, First Methodist, Milwaukee, Wis. "First Steps." Luke 2:49—*Wist ye not that I must be about my Father's business?*

Llewellyn G. Kemmerle, First Presbyterian, Westerville, Ohio. "On Reporting for Duty." Isa. 6:8—*Then said I, Here I am; send me.*

E. C. Churchill, United Baptist, Digby, Nova Scotia. "When Do We Begin to Live?" I Chron. 22:5—*So David made extensive preparations before his death.*

William I. Newman, Bethany Congregational, Los Angeles, Calif. "The Stationary Workman." Job, 37:14—*Stand still, and see the wondrous works of God.*

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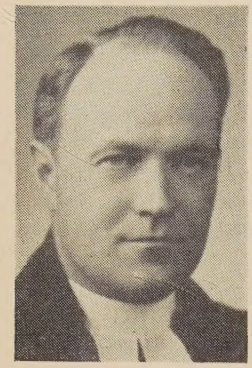
O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, h
often would I have gathered thy children together, even as a hen gathereth her chickens under her win
and ye would not! Behold, your house is left unto you desolate. Matthew 23:37-38.



'Washington Confidential': Another View

By Edward L. R. Elson

JERUSALEM was both a religious center and national capital. Like most pious and patriotic Jews, Jesus had a longing to see his own people live in complete fidelity to the highest standards his race had known. He had gone to Jerusalem for what was to be his last visit, when these words from his last public address were uttered. He had wept over Jerusalem before, and now in this closing public statement his heart yearns with a mighty compassion for the city he loved so well. He sorrowed over the whole city—the scribes and Pharisees whose hypocrisy he had just condemned, the poor and the rich, the rulers and the ruled, the deceived and the deceivers, are all encompassed in his compassionate plea.

I

Again and again our Lord had wished to gather the multitudes of this city into his little flock, into his holy church. In this last appeal, his tender solicitude is portrayed in a touching simile. Like a brood of chickens he would gather them into the shelter of his wings. He does not coerce; he lovingly invites them to turn to God. But alas for Jerusalem and the world, they would not.

So in his departing words he said, "Your house is left unto you desolate." It is no longer what it had been—the House of God. It had long been without the ark, without the Shechinah; now it is without the presence of Christ—without the favor of God. It was left to them desolate. In the end the rejection of God by his people and their renunciation of his ways led to national ruin; for in a few years the capital fell to a foreign enemy and withered with inner degeneration. Although Jesus had more to say to his own disciples and to individuals, this last public address before his death has for many generations been referred to as "C Lord's lament over Jerusalem."

II

In all the long history since this address, c Lord must have wept over many a capital ci What must he think of us? What must he s about us, Americans, living in this most beauti of American cities which has become the center world decision? At the very moment when we, God's providence, have had thrust upon us t heaviest obligations of any nation in history, the is a feeling abroad that a canker is eating at c very soul. If there is a sense of honor, integr and nobility left in many of us, the several inv tigations with all their flamboyant publicity, t alleged national scandals, the concern over "fi percenters," the shady practices in the conduct elections, the ready resort to character assassi tion either by direction or implication by men high places, the appearance of corruption in c lege athletics, the lack of fundamental integri the evidence of a general moral flabbiness—this in its cumulative effect ought to drive us heart-searching and prayerful exploration of t conscience.

To the mood of the hour there may be one two responses. First, there may be only a gene morbid curiosity about the wickedness of oth people, whether they are in exalted or hum positions. Or there may be another attitude. may be that the present mood indicates that slumbering conscience is at last being awaken that the old-fashioned American morality is altogether dead, that this wide publicity and ev unpleasant gossip means a new alertness to wro doing and a fresh sensitiveness to spiritual valu Certainly if our Lord looked only at some aspe of our national capital and our American sce his tears would be greater and his anguish m intense than over Jerusalem.

The interest aroused in many by a book cal *Washington Confidential* is based largely upon t first response to this situation which I have m tioned above. The compilers of these pages st quite candidly that it was assembled because th

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EDWARD L. R. ELSON is minister of the National Presbyterian Church, Washington, D. C. Educated at Asbury College and the University of Southern California, he served First Presbyterian, La Jolla, Calif., 1931-41. A reserve chaplain, he was on active duty 1941-46. He is chairman of the Committee on Religious Life in the Nation's Capital.

hought they were satisfying America's present ppetite. They said at the outset: "We will limit his to what we think will interest you. . . . We ave nothing to sell but books. . . . The kind of lace we found furnished us with that sole commodity in which we deal—copy."

If you have read any of the pages by Mr. Lait nd Mr. Mortimer, this is what must be kept in ind in your evaluation. The writers frankly admit they have no passion whatever for reform, no agerness for remodeling our society, no zeal for ersonal or national redemption; they have only opy—"nothing to sell but books."

The chief zeal of the authors, then, was to seize pon moral turpitude, real or supposed, and spread t in print at the very moment in the world's history when another message for the capital of the Jnited States of America needs to be given—vhen another message indeed can be given. In the reparation of such a work it need not be emphaized that the reporters had to have a scent for ordidness, an unabashed and morbid curiosity or sin and a generously vulgar vocabulary. To ccumulate such data meant a personal pilgrimage n putridity for the authors. Pityingly, one supposes that in the end, if they had any religious onvictions or moral sensibilities, since they swam nly in contaminated waters, they must have felt nbearable need of a thorough disinfection. The cholarship of this work is that of a police-court eporter. It's not really a book; it is just bound like ne. Its principal literary significance is that it mploys written symbols which some people understand and others attempt to imagine. Since, of ourse, the chief purpose was not redemption or eformation, but rather to sell books, you come way from such a piece convinced that the compilers are really happy—happy and not sorry they ound what they claim to have found. It is quite lear that their big frustration would have come they had found honesty, integrity, nobility, leanliness and decency—aspects of our life in his city which could be found in abundance with ven less zeal than was put into this work.

Of course, what they write is not confidential at ll, or they wouldn't have it or couldn't get it. Only he pastors, priests and judges, and the authorized fficers of certain agencies, know truly the confiential aspects of Washington. Most of these perons, pastors and agents alike, are more shockroof than are hounds for smutty copy. The pasors of this city know all too well the heartaches, rustrations, loneliness and personality defects hich Washingtonians have in common with all ontemporary Americans. These they will continue hold in confidence, and to treat with reverence nd respect the persons afflicted.

The real significance, if there be one, of the ages in this document with which many of our eighbors are familiar is that it is written on the pposition that this is the kind of thing in which ou are interested. It is based upon the premise at Americans are gluttons for filth and that the ore can be accumulated, especially if it applies one's friends and neighbors, the more delectable becomes its dissemination and consumption.

Let us be very candid about this piece, since it is confronted on every newsstand in the country. This book gives nothing new. Sin is not new. Sin is as old as the human race. This report only names some of the sinners and charts the locations where some of the sinning is done. It overlooks everything else—everything else but sin. There is no espousal of constructive, corrective measures; no creative or uplifting program is heralded. There is no eagerness for anything except dirt, and dirt that can be spread as far as possible and bring a price. There is no passion for anything but copy—mostly soiled copy. At the very time when for our sake and the world's we need to develop a strong, patient, determined and morally responsible America, we get not "confidence" but "confidential"—*Washington Confidential.*

III

For good or ill, what this emphasizes for us is the general postwar moral sag—a moral deterioration which has been one of the greatest of all history. Everywhere there is a fatal indifference to the moral implications of money. It is shocking to hear how indifferent otherwise honorable people can be on this subject. A man in business will occasionally say to his pastor, "I have discovered that it no longer pays to be honest." Another will condemn five-percenters, lobbyists and influence personnel, and not have the slightest distress of conscience about stealing money from the government in the form of a long midmorning coffee period and midafternoon break at the expense of the payroll. The FBI reported that every 24 hours, 226 persons were murdered, assaulted or raped in the United States last year; that there are more barmaids in America than girls at college; that people spend eight times more hours at movies than at Sunday school; that our nation has three times as many criminals as college students, with a major crime committed every 22 seconds and a murder every 40 minutes. In our nation there are 60 suicides daily, and we spend up to $750 on pleasures, sins and amusements to every dollar given to church work. That is postwar United States of America. And crime is not only an American problem but a universal phenomenon. While there is some general evidence of a long needed religious awakening, religion in too many homes is still a domestic option and in too many schools an academic elective. Homes are disintegrating, and if the present trend continues, more than half of all marriages will end in divorce, all of which leads to repudiation of sacred vows and the easy attitude toward infidelity.

A young ex-paratrooper says, "I know 18 ways to kill a man, 12 of them silently." And yet this man and his comrades have probably made a better adjustment to this postwar world than those who did not have his experience. For what has been the chief objective of most Americans since 1945? First of all we wanted our young men home and our military forces dissolved no matter what happened in the world. We were selfish about that,

but we were more selfish about other things. We wanted to have our new automobiles, refrigerators, radios, televisions and a thousand and one other gadgets, whether or not we were ready to meet our moral obligations which required the use of military force. We wanted what we wanted when we wanted it, no matter what else took place. The name for selfishness has been and always will be sin, and sin is only healed by repentance and faith.

With the lowering of the moral standards, the cultural level went down. We learned how to jazz our music and syncopate our thinking; to philosophize with boogie-woogie and aesthetically cavort with the jitterbug and jive. In art we reached the exalted place of producing paintings which to a layman like myself appear to be an astigmatism and a blur—all because our befuddled minds and shallow spirits could produce nothing better. Our plays with the best box-office receipts all have mostly had as the hero a psychoneurotic person and a theme befitting an institution for the sick of mind. The tragedy is not what these plays say about the writers and actors, but what they say about us—that our generation is so disintegrated in personality that we are best entertained when our hero is a screwball. It is an alarming fact in this day which requires sturdy characters, that more than 50 per cent of all our hospital beds are occupied by the mentally ill. We are brilliant but unstable, clever but unhappy, comfortable but comfortless. The young people of this generation are no less idealistic and dedicated to high purposes than their forebears, and are quite willing to fight in any honorable war. But as I get around to prep schools and colleges, I discover lads intimating that they wonder if some of us older folk, with the mess we have made of things, are worth fighting for.

IV

There is another view—a view which we must understand as being just as real and true as that which we have had narrated for us. It is a view which I like to feel is more truly the perspective of Washington and this nation.

For one thing, who is there who has descended so low in his outlook upon life but that he is not stirred to the very depths at the sight of this city? However you approach it, by plane or train or motorcar, the sight of the Capitol dome and the Washington Monument, the Lincoln and Jefferson memorials, must stir one's heart as a symbol of the best we represent—or there is not much left in a man to be stirred. With all the drab decorations and moral mud plastered around this great city by the current hucksters of debris, we may miss this. The mood and the culture are basically good and great. Not the slightest mention is made by these writers of our art galleries, music halls and museums, of our schools and great universities—George Washington, American, Georgetown, Catholic—of our lesser but significant institutions. There is absolutely nothing mentioned in the book concerning the historic great and influential churches and synagogues of the capital with the tremendous vitality, which to most visitors is o of the most astounding aspects of this city. Th of course, is not confidential, and this, of cours would fill many more volumes, even though th might not go so well on the bookstands.

We must always remind ourselves and tho who do not live here with us that Washington not really a city in the civic sense. Almost no o lives here and calls it "my town" in the sense which he used to refer to his town in some oth part of the country. Whether he stays here s months or thirty years, it rarely becomes an body's home town. If we cannot say this is "n town," we are left with something better. F every American ought to say, "This is my tow my capital, my symbol of all that is America This city, like every other part of this world t day, needs reform and it needs spiritual renew but it still may be loved and cherished.

Perhaps we could understand this place bett if we realized that for hosts of people Washingt has become a "father-substitute." With a gradu breakdown of the home and the general relaxati in discipline, there developed a need for authori and security. In the quest for security and autho ity, Uncle Sam has become a father to all t many Americans.

V

What then shall we conclude? There is only o way to have a better Washington and a bett America, and that is to have better Washingto ians and better Americans. Although some si and sinners are more blatant than others, it axiomatic that no one is sinless and that we mu all hear our Lord saying across the centuries, "H that is without sin, let him cast the first stone Let every citizen begin with personal hear searching and conscience-testing and humble r pentance, with the prayer of the psalmist, "Searc me, O God, and know my heart; try me and kno my thoughts, and see if there be any evil in m and lead me in the way everlasting." This is a hour when each individual, high and low, needs call upon God for personal renewal, for the on way to national renewal and reinforcement is l renewed and rededicated people. I long for t day, which I believe even now is being born, wh senators and congressmen will no longer vote a cording to fan mail and public opinion polls b according to their conscience unto the sovereign of almighty God. I crave that day, which dimly believe is upon us, when national decisions ca and will be made not on the basis of expedien but on the basis of what is right. I long for th day when, instead of only 50 out of every 1 potential voters casting a ballot as was done 1948, we return to and exceed the record of 189 when 83 out of every 100 voters went to the pol

It is time to be done with lesser things. It time to admit our sins. It is time to stop berati other Americans. It is time to find that life whi God has promised to that nation whose God is t Lord.

By Ewald Mand

The Glory that Remains

I have fought the good fight, I have finished the course, I have kept the faith. II Timothy 4:7.

IT is generally accepted that the second epistle to Timothy marks the end of the long and glorious career of St. Paul. Codet calls this letter, somewhat nostalgically, "the last labors of a soldier of Christ." Written in a bleak Roman prison, it is resonant with the echoes of past battles and the hope of things to come. But the general tone is muted and sad. Paul's first appearance before the imperial tribunal has passed favorably, the second is soon to take place. Paul has no illusions. "I am ready to be offered," he says. The winter is coming and it is cold in Rome. As the first gusts of the icy Apennine gales wail through the narrow, dust-strewn lanes of the imperial city, Paul remembers the warm cloak that he left at Troas and the cool friends who left him in Rome. He needs both them and the cloak. He begs Timothy to come to him before the winter of 65-66. But it is doubtful that he ever saw the youthful face of his good friend again, for he was soon executed on the Appian way near which his tomb was still shown in the second century. It is possible that Timothy stopped there to meditate upon the transiency of human life as he eased the straps of his sandals and rested before entering the big, wicked city.

Indefinable Glory

To study the last days of a great man is a task strangely fascinating and sad. The man himself is gone, but the glory remains. And it is this indefinable glory, this elusive and yet real immanence of greatness, that captivates one. You feel it on the pages of the *Crito* and wonder whether it is the pen of Plato or the spirit of Socrates which exudes it. You sense it still better in the last chapters of the Gospels, which make our Lord suddenly intimate and personal in the humanity of his approaching death.

It is in this spirit that one reads the last epistle of St. Paul. There is sadness in it, but at the same time one discerns that the note of triumph is also there. It contains the testament of a man who is ready to be offered but has a tremendous heritage to leave. This heritage of honor, glory and faith will always remain.

Paul's Inner Satisfaction

Obviously the outstanding note of Paul's song of victory is the inner satisfaction at having fought well. Life was for him a threefold battle —against himself, against the enemies of the faith and against the power of darkness. Of these three the first was the most bitter adversary. Probably he started the fight with himself already in his youth and continued it until the end. At times one gets glimpses of the fury and fierceness of the struggle, but most of the time one has to surmise it. How terrible must have been the battle in his soul while he was watching the radiant young Christian Stephen die under the rain of rocks. Indeed he never forgot that once he himself had actually persecuted the followers of his Master. What was this fight about? Paul was not struggling to get religion. No, he had a religion, and too much of it. It was a struggle to get the right kind of religion. All human beings have a religion, for our total response to the universe constitutes our religion. The man who says, "I have no religion," is wrong. He has a religion but it might be a bad religion. There is a lifelong battle fought in every human soul for the right kind of religion. Some never win it, but others do. Paul was victorious, for the day came when he whispered, "Lord, what wilt thou have me to do?"

Fighting in Enemy Territory

There were days afterwards when he discovered that the old adversary was not yet dead. "I find a law is present in me, another law warring against the law of my mind bringing me into captivity to the law of sin, which is in my members. Wretched man that I am!" But again victory is won and he exclaims, "There is now no condemnation to them which are in Christ Jesus, . . . who walk not after flesh, but after the Spirit."

The good fighter carries the fight to enemy territory. He battles against the false brothers, the Judaizers, the splitters of the church, the plotters of sinister plots, and eventually the imperial judges. A true Christian always has bitter enemies. Jesus said to the disciples, "Woe unto you, when all men shall speak well of you, for so did their fathers to the false prophets." The Christian

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church has been waging a four-front war for centuries, suffering ever like a lamb that is slain and yet conquering like the lion of the tribe of Judah.

There are times when Paul feels the overpowering darkness of sin so strongly that he cries, "We wrestle not against flesh and blood, but against powers, against the rulers of darkness of this world, against spiritual wickedness in high places." Who could better express the frustration and disillusionment of one who has been at grips with the power of corporate sin, sin justified and sanctioned, institutionalized, exalted and authorized? But as he looks back, the dominant feeling is a deep satisfaction at having fought all the time against it and having fought well. He himself may pass on, but this glory will remain, this immortality of ideas, this timelessness of good deeds, this determination to do right when others are evil, to be just when others are unjust.

There is a glory hovering today above the dark torture chambers of the secret police and above the frozen white wastes of Siberia, where countless millions have fought the good fight and died. Who can count the martyrs of our modern world? But their glory remains.

Job Well Done

But there is more to Paul's calm assurance. "I have finished my course," he says, with the joy of a job well done. I like to think that Paul borrowed this figure of speech from his boyhood days, when he used to be one of the contestants in the junior races at Tarsus. The sickly boy probably did not win too many laurels while competing with the rugged lads of Cilicia. But now he has come in first. The crown of victory belongs to him. All the world was watching, the angels, the prophets and the martyrs were watching as he ran. But now it is done; he has finished his course.

This is a rather revealing picture. You see, life had a definite purpose for Paul. It was a race to run, a job to be done. Jesus felt the same way when he said, "My Father works and I work." Jesus' very life was a job, and as it was over he said with a sigh, "It is finished." Great examples make us humble. We wonder what is the one particular job for which we have come into the world. We would like to know what is the purpose of our life in the community, in the church and in the world.

In his short story "The Snows of Kilimanjoro" Ernest Hemingway describes the death of a writer in Africa. On a hunting trip his leg is scratched and becomes badly infected. As he sees death slowly but surely approaching he is torn by remorse. His feverish mind is tormented by sudden flashbacks. He remembers his easygoing and empty life. Things he should have written but never did write keep surging up on him and he has the frightening conviction that he has wasted his life and his capacities. "He had destroyed his talent himself . . . He had destroyed his talent by not using it, by betrayals of himself and what he believed in, by drinking so much that he blunted the edge of his perceptions, by laziness, by sloth and by snobbery, by pride and by prejudice, by hook and by crook." What a contrast to the calm assurance of Paul, who says quietly, "I have finished my course."

Life of Faith

There is one more thing for Paul to remember with gratitude. "I have kept the faith," he says, and all the small incidents of a faithful life come back to him. Faith to him is not only a conviction of the veracity of certain facts to be held but also a source of power to be tapped. It is the well of which Jesus spoke, which is opened in the human soul as it accepts the new life and continues to flow with eternal life. For long years the weary preacher had been drawing on it and yet it had enough living water in it.

Still another picture might have come to Paul's mind as he thought of a faith steadfastly kept—that of a racer running with a lighted torch. Young Greeks knew well that form of racing over the mountains and through the vales, from one sleepy village to another. The runner had to keep the flame going as he ran, for another contestant was waiting for him in an appointed place to grab the torch and continue the race. Yes, Paul had been racing with the flickering torch of faith and he had kept it going. Timothy, my son, take it now, for my course is finished and I am weary! Carry it on and on! Preach the word, be strong in grace, endure hardness as a good soldier of Jesus Christ!

The faith kept kindled is a noble thing. It is a lighted torch which a father hands over to his son and a mother to her daughter. It is an illuminating inner radiance, a splendid flame which burns bright despite the cold winds of adversity. It is the glory which will remain forever.

'We Held Out'

Louis Paul has given us a poignant description of a Japanese prison camp where "Five Lie Dying." As Sergeant Evans is about to pass on one of the soldiers offers to recite for him the Latin words of the extreme unction, which he claims to remember by heart. In sonorous sentences he begins:

In freta dum fluvii current, dum montibus umbrae,
Lustrabunt convexa, polus dum sidera pascet,
Semper honos nomenque tuum laudesque mane bunt . . .

But Evans interrupts him: "You are a good kid, but it's no—In the real ceremony he keeps saying *'sanctus.'* What do the ones you say mean, Bill?" And then his friend translates the immortal lines of Virgil: "While the rivers run to the ocean and the shadows move in the mountain valleys and the sky feeds the stars, always will your honor and your name and your glory remain." The dying man says, "We held out, didn't we?" and passes silently on with the knowledge that his glory will be remembered forever.

"We held out, didn't we?" There is something for all of us to remember. For we also have a fight to fight, a course to finish and a faith to keep.

The Unrest that Jesus Brings

By Harold A. MacNeill

Think not that I am come to send peace on earth: I came not to send peace, but a sword. Matthew 10:34.

IT is an axiom of the church that God can and does bring peace and completeness to the human soul. The Bible can call up witnesses from Genesis to Revelation who will testify to the fact that when a person finds God, invariably the "peace of God which passeth all understanding" will follow. Examine all the "peace passages" in the Old Testament and accumulate such evidence as one finds in the 110th Psalm, "Great peace have they which love thy law." Nor need one stop there, for the New Testament, like the Old, is solid-packed and overflowing with references concerning the peace of God. Paul salutes a number of the churches with the words, "Grace to you and peace from God our father." Here is one passage which every Christian is so familiar with that it seems to be an inevitable category of the mind: "Being justified by faith, we have peace with God through our Lord Jesus Christ." In fact, the Master himself said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

What was Jesus talking about when he said, 'Think not that I am come to send peace on earth: I came not to send peace, but a sword"? Jesus must have been thinking about this idea of the sword for a long time. Even toward the end of his life he said, "And he that hath no sword, let him sell his garment, and buy one."

The symbols of the sword and peace are at the opposite poles of our thinking. We are now well aware that peace does not come with the cessation of hostilities. The sword, through history, has been a sign of division, conflict, separation, offense, conquest, bloodshed and discontent. Therefore, 'seeing through a glass, darkly," one ponders the 'subsoil wealth" in this statement of the Master. Apparently he was not bucking the consensus of the Hebrew-Christian tradition, nor was he contradicting his other statements to the effect that he was a messenger of peace.

Dr. Plummer gives a hint as to what Jesus was endeavoring to teach when, commenting on the Master's frequent declaration that the Messiah would not introduce a reign of peace and prosperity, he says: "Jesus does not wish his followers to live in a fool's paradise. He is no enthusiast making wild and delusive promises. In this world they must expect tribulation." It is evident that when Jesus comes into a life he brings unrest and discontent. But again one says, "Haven't we even sung the fact, 'Sweet Peace, sweet peace, the gift of God's love'?"

Let us try to unravel this problem and ask, What kind of unrest does Jesus bring? Let us also seek to discover on what conditions the peace of God is possible.

A Dissatisfying Conception

Jesus brings an unrest to the human mind that causes dissatisfaction with one's concept of God. It is the paradox of saying, "For I know in whom I believe, and am persuaded that he is able to keep that which I have committed unto him against that day," and at the same time entertaining an ongoing and growing concept of the God in whom we put our trust. This is an exercising of faith, an aggressive belief. Frank Leahy of Notre Dame names aggressiveness as one of the outstanding qualities desired in a man of football potential. If a man has a spark of football potential and a great deal of aggressiveness, there is hope. In the same manner, we may have very great faith; but with an unrest in our minds and an aggressive urge to grow, we can become men and women of great spiritual potential.

One of the foremost questions put to me by the midshipmen of the naval air training command is, "Why is it so hard to keep from sinning?" Many of them say that, like Paul, they feel there is a war going on within their personalities. In probing deeper into the question one often finds, at the very root of the whole thing, an inadequate conception of God. A young man may be twenty years old mentally and chronologically; nevertheless in many instances, he is perhaps only six years old spiritually. Desmond MacCarthy, in an essay on John Bunyan, says: "No sin against God can be little, because it is against the great God of heaven and earth. But, if the sinner can find a little god . . ." That's it! If we have a *little* god, then it is not beyond us to keep sinning. Why is it so hard to keep from sinning? Because we find little gods.

A young man of twenty-one went to a psychiatrist for a case study. After weeks of probing into the inner chambers of his personality, the psychiatrist discovered that the last real and significant experience the young man had had was of a red toy electric train when he was five years

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old. Many today are trying to meet the problems and tensions of life with a God-concept of the first year primary level. When they are passing through the valley of suffering, when they stand with their backs to the wall, they find little if any spiritual strength in a *little* god.

Many books of today contain the entire plot in the first chapter. There may be more pages, but they aren't needed if you have read the first chapter. Likewise, people are staking their journey through life on a concept of God taken from the first chapter of their spiritual lives. They count on this to tide them over the rough places. Jesus battled these fixed concepts all through his ministry, and he challenges those who will heed and give ear to grow in knowledge of the Father.

This ongoing concept of God comes not only from reading the Bible, but from "studying to show thyself approved, a workman that needeth not be ashamed." Charles Kettering, the wizard of General Motors, says, "Research is an organized method for keeping reasonably dissatisfied with what you have." True research in God's Word is not for bulwarking one's pet concept of God, but for correcting our spiritual myopia. When we feel we have the whole truth of God we labor under the same handicap as the audience that views a historical film the outcome of which is known in advance. All questions are answered, curiosity is stifled, the thrill of adventure and growth disappears.

Jesus brings the sword of unrest that makes one dissatisfied with his present concept of God.

Dissatisfaction with Oneself

The unrest that Jesus brings also causes a person to be dissatisfied with personal achievement. How tiresome to be in the company of self-satisfied people! How weak and ineffective the church which has become so institutionalized that it is static and self-satisfied. The message of many churches today is, "Thank God, we are not as others." "Discontent," wrote Oscar Wilde, "is the first step in the progress of a man or nation." The coming of Christ into the lives of those of the early church caused a divine discontent that made them dissatisfied with their personal and spiritual achievements. The result was that instead of a complacent group of isolates, there was born an intense fellowship of brethren.

Many are familiar with the works of Dr. Richard Cabot, who, at middle age, transferred his attention from the teaching and practice of medicine to pastoral psychology and the spiritual ministry to the sick. Each day as he faced his classes he would say, "Gentlemen, I have never been as good as I have been today; I will never be as bad again." His life was a "hungering and thirsting after righteousness." He was steeped in the teachings of the Book and in the wise and noble poems of Browning, and possessed a rich philosophy of the ideas of spiritual growth and progress. He was constantly dissatisfied with his yesterdays. He was a living example to his friends of the unrest that Jesus brings and the growth that follows.

We often compromise with this "hungering a thirsting after righteousness" by relegating t whole matter to a place of relative importan We take seriously those words of Jesus that su us, and gloss over the "hard sayings." When read, "Be ye therefore perfect, even as yo Father which is in heaven is perfect," we eith toss about for an interpretation to our taste, we discard the passage, like Madge in Marquan *So Little Time*, who discarded any uncomfortab idea as easily as one throws aside an uncomfo able coat. We finally come to the conclusion th Jesus was talking "with tongue in cheek," thou if we are honest we know that at the root of th conclusion is our unwillingness to risk becomi dissatisfied with our present state of soul.

Dissatisfaction with Social Conditions

We sentimentally cherish our traditions, cli to our old relation to God and our old way of li as a "first family" clings to its heirlooms. We fi it much easier and less against the grain to s with Mirabeau, "The desire for perfection is t worst disease that ever afflicted the human mind We fortify our half-truths by the teachings certain psychiatrists or psychologists who, think, add the prestige of science to our thinkin Like the people of Jeremiah's day, we want hear the false prophets who sing out "peace, peac when there is no peace." In that day, the fal prophets said, there would be no sword or famin but in reality the people and their false prophe were to be cast into the streets because of swo and famine.

Jesus said, "Think not that I am come to se peace on earth: I came not to send peace, but sword." Like Jeremiah's, these are not comfo able words. If one desires an "armchair Chri tianity" in which one can rock and say, "Tha God, I have the peace that passeth all understan ing," then beware! These words of Jesus cann be squeezed dry of any part of their meanin One begins to understand that before the pea of God can be experienced there must be an i tense discontent, a sense of sin and a realizati that one is involved in the sin of the world.

If one possesses a growing concept of God a a divine discontent with spiritual achievemen isn't it logical then that there should develop social consciousness? The social aspect of the u rest that Jesus brings emancipates us from thin ing only in terms of self and leads us to devel a worldwide consciousness of our contemporari Jesus realized this when he said, "The Kingdo does not come by observation."

Many who are within the church are reluct to use the offensive power of the Christian fai They accept the Lamb of God but are hesitant following the Lion of the Tribe of Judah. In ma instances the church is majoring on minor qu tions, content with appointing committees resolutions and living by the stale appeal of pa ideals. This extravagance of contentment is co ing the church many people of power who are n geared down to a snail's pace. We hear the ca

for the church to assume social leadership, but again like Scarlett O'Hara, we say, "We will think about it tomorrow, it won't hurt so much then."

André Siegfried in a classic passage on the complacency of British opinion in the 19th and 20th centuries writes:

> Intellectually the Englishman reads and appreciates these warnings, but by instinct he refuses to believe them. His unshaken confidence in his country, his pride, and an extraordinary faculty of not seeing what he prefers to ignore, all rebel against the lesson. He juggles with it, and finally drops it altogether. A sanctimonious and inherent optimism whispers that he will pull through somehow, not because he has seen how his methods can be reformed or his equipment renewed, but simply because he is an Englishman. "We will muddle through," he says.

So we "muddle through" as a church on the questions of bad housing, juvenile delinquency, in-group out-group problems, tax exemption for church property, the church and skid row, the church and labor, and a multitude of social problems on the international level. Jesus' doctrine is not one of defense and position but one of offense and movement—the divine discontent with things as they are.

From about 1027 onwards the Christian church proclaimed, in conjunction with the idea of the Peace of God, the idea of the Truce of God. All men were to abstain from warfare at the setting of the sun on Wednesday until the rising of the sun on Monday. Later, other days were added to this period until warfare was limited to not more than eighty days a year. We are not at a truce or peace with social evil today. Our cognizance of the social evils should not be limited to special days when for one short hour we become aware of a social malady. The church of Christ should at all times be in a state of divine discontent with these gaps in our social structure. This is the unrest that Jesus brings.

Is there any true peace? Was Jesus contradicting himself and the teaching of the Hebrew-Christian tradition? Certainly not, for he realized that real peace comes only after a struggle. He himself experienced this struggle, and after it he said, "Nevertheless, not my will, but thine, be done."

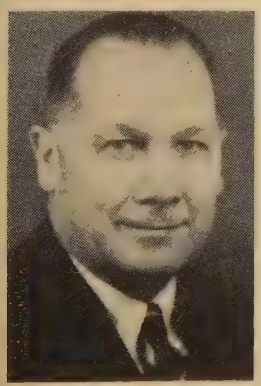
After the smoke and noise of battle, when the wounds are repaired and patched up, one looks out into God's world and suddenly becomes conscious of the fact that peace can come only after a life-and-death struggle, that it is something that has to be won. It is in this struggle of the here and now that one grows and finds true peace, peace "that passeth all understanding."

An Unconquerable Faith

By Ralph Edward Knudsen

I can do all things in him that strengtheneth me. Philippians 4:13.

THESE words are not the words of self-confident youth, but rather the sober words of experienced maturity. They were spoken in the sunset hour of Paul's life. Paul was a prisoner in Rome when he wrote to the Philippian Christians.



Here we discover undaunted courage and abounding faith in spite of chains and restrictions. Prisons are not always places of repression; they may be places of release. Bunyan was shut up in the cold, stuffy Bedford prison, but his soul could not be kept within those four cold walls. In that prison he wrote his great book, *Pilgrim's Progress,* the like of which no mortal man has written. The early Christians through dungeon, cave and catacomb moved out to conquer a pagan and unfriendly world. Such a spirit is undefeatable because it has found the unconquerable Christ.

Paul is one of the most contagious persons of all history. He was never down, he was never defeated, he was never overcome, he was never vanquished. He could be bound and yet free, he could be in prison and yet cheerful, he could be beaten and yet go on. He could be facing the impossible and say, "I can." There is no way to wipe the memory of such a man from history. Paul's independence grew out of real dependence. G. G. Findlay in his *Christian Doctrine and Morals* says: "The self-sufficiency of the Christian is relative: an independence of the world through dependence upon God. The Stoic self-sufficiency pretends to be absolute. One is the contentment of faith, the other of pride." The words of Paul present a sublime egotism which grew out of innumerable experiences.

Self-confidence is a necessary quality of normal life. Psychology tells us that those who have lost confidence in themselves struggle with an "inferi-

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ority complex." The person with an inferiority complex has a low estimate of self, a disbelief in self, and doubt about the value of that self to the community. A New England college boy wrote to a friend telling of his fears because two years before he had failed in some of his courses. In his letter the young man said: "I am afraid of myself, afraid of other people, and afraid I may be compelled to do something in public. Sometimes I go almost frantic in my effort to conquer these feelings. I know they do not represent the truth, but I have come to the end of my own resources in struggling against them." Such a state of mind militates against self-discovery. Anyone who robs a person of legitimate belief in himself has done him a very serious injustice and irreparable harm.

Many individuals break under the tensions of this modern day. Adults should be concerned to help children, who also live under the tensions of this day, to prepare for a world which will be even more exhausting. The New Testament presents "power to become" which is stronger than our tensions. In the early part of Jesus' ministry he called some disciples and he said to them, "Follow after me and I will make you to become." They were ordinary men but they became extraordinary men through their companionship with Jesus. The conversion experience of Paul, as related in the book of Acts, reveals the power of Christ to make a man strong and great regardless of previous training, environment and personal decision. History is full of men and women who found in Christ something that made life new and gave strength to become.

Strength through Faith

Paul had no inferiority complex for he had experienced a new life which gave him strength for every eventuality and power to live in spite of circumstances. Hear him as he says, "I can," "I am strong," "I am able." These statements are positive and reflect a spirit which knows no defeat. The size or extent of the problem made no difference to this man of God. He had learned to say, "I can," instead of saying, as so many do, "I can't." One of the most pathetic chapters of the modern book of acts is the one written by those who only say, "I can't." What a new day would arrive for the church if those whose names are on the church record would say, "I can"! The church record has rather become an uninspired "book of numbers" because there are so many who say with a shrug of the shoulder and a whine in the voice, "I can't." Yes you can, if you let Christ have his way with you. Yes you can, if you will but follow the Christ and let him make you to become. Yes you can, if you will yield that selfish self to Christ who will make you selfless. Yes you can, if you let him come in and sup with you until his life becomes yours and your life becomes his. Yes you can, for he has promised strength for just that. Say no more, "I can't," but shout aloud with those who are the benefactors of humanity, "I can." Your determination plus the grace of God will make you know no defeat and help you triumph.

There was no limit to what could be done by Paul through Jesus Christ. Paul did not simply enumerate a few things which his faith in Christ helped him do, but he rather startled his generation by saying that there was nothing he could not do in Christ: "I can do all things." Man plus God equals the impossible. D. L. Moody once said, "The world has yet to see what God can do to a man who completely surrenders himself to him." That must have been the secret of Paul's confidence and the reality of his accomplishments. Listen to the words, "all things, everything, anything." This should inspire our search and our sincere desire to discover the source of strength and assurance.

A Positive Assertion

Many are the voices which speak to us today out of the vagaries of theory and intellectual vacuity. This is no time to tell man about theories or fine-spun speculations. This is a day to tell of the things which work and which give hope and confidence in a tottering world. Paul was not boasting; he was speaking out of his great heart after years of testing and knowing. This was not a conclusion before the test but a reasoned deduction after the experiment. There was no conceivable condition Paul could not face and no fortune or misfortune he could not stand. His voice echoes through our world today speaking to discouraged and defeated humanity, "I can do all things."

There was a secret for the strength and faith Paul expressed. This life of victory was not one which found its sufficiency in the self; rather it was a life which found strength and power "in Him." Jesus had some years before told his disciples, "Apart from me ye can do nothing." He said to them, "Abide in me." The New Testament is clear in its teaching that the vital strength of Christianity comes to those who maintain this relationship with Jesus Christ. It is quite impossible to receive the blessings of God without first obeying the laws of his Kingdom. Before this strength can be fully realized in our lives there must first be an inner surrender. Faith functions not in distrust but in confidence. Before this strength can be ours for the conflict, there must be an inner yielding.

The Source of Power

This means more than a few lessons in self-improvement. This means a faith in Jesus Christ which is deep and real enough to bring new life to the soul and new zest for life. A few lessons to stimulate our arrogant selves will not remove the human limitations which keep us from life's best. Jesus Christ is the answer to the deepest needs and the only release for the human spirit in a world of bound personalities. Paul had no new scheme to propound, no new psychology to teach, no new fad to try upon an eager public, no new religion to launch, no new revelation to proclaim; he had only Christ to preach and Christ to live.

Our day is flooded with new and varied suggestions for man's triumph over life. We hear about the new light, the new way, the new thought, the

new metaphysics, the new unity, the new everything. The interesting fact is the lack of newness in humanity. Instead of seeking to find something new, let us return to something old and rediscover Jesus Christ. Paul had only this one thing to suggest to his day and one thing to suggest to our day: "In Him." This was the place to which Paul went and from which he came forth to tell his world, "I can do all things in Him."

At a conference of representatives of various religions held in India someone asked Stanley Jones: "Will you tell us, Dr. Jones, what you have in your religion that we in India have not got in ours?" Dr. Jones replied: "Shall I tell you in one sentence? You haven't got Jesus." Paul had Jesus and he had all and through him could do all things. May I ask you, Where do you go to find strength for each day? Where do you go to find strength to overcome that temptation which seems to crush your spirit? Where do you go for strength to surmount that crushing sorrow? Where do you go when there is no other place to go? Paul would answer with a confidence which would inspire faith, "To Him."

Christ Empowers Us

Christ was the source of this superlative strength. It was Christ who infused power into this man and made him overlive normal life. It was Christ who empowered Paul and surcharged him with divine energy. It was Christ who was Paul's dynamo. All through the life of Paul there was this something-plus which made him the man of the hour. Listen to him on other occasions: "I thank him that enabled me, even Christ Jesus our Lord" (I Tim. 1:12). "But the Lord stood by me and strengthened me" (II Tim. 4:17). "Be strong in the Lord" (Eph. 6:10). Others might forsake Paul, but he knew whom he had believed and he could not be frightened or defeated.

Paul did not always get his way. No man knows enough to receive the desires of his heart all the time or very many times. Paul did receive strength to go God's way. That is the thing which counts after all—not that our way may be followed but that we may be given strength to go God's way. The days and years had taught Paul to be ready for what life might bring, and he said: "I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want" (Phil. 4:12). Many had been the dangers faced by this man of God, but he had learned to trust God in the midst of the beasts of Ephesus or the lions at Rome. Life is not lived to satisfy human whims but to carry out the will of Christ, which will is for the good of mankind and the redemption of all. It is this will we must seek to discover and make the will of our lives if we would find the strength which helps in time of trial and disaster.

Many are the times when someone marvels at the strength and stability of some great Christian. The question is asked, "How can they be and do so much for God," The answer is simple: they have found the source and secret of the Christian life. Life will go no farther or deeper than the source from which it originates. These are the noble souls who have discovered the reality of Christ and placed their confidence in him. Any Christian who lives or talks so as to indicate defeat or discouragement is no credit to Jesus Christ. There are no impossibles for God and that spirit must capture the mind and hearts of those who seek to make his life known in this world.

Still Available

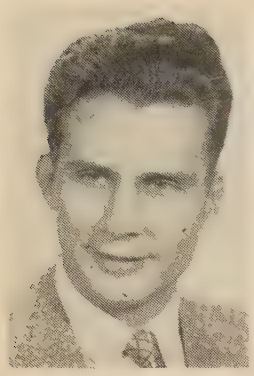
We live many generations from the time of Paul, but the strength which was his can be ours. The same Christ is speaking and granting his power and presence today as then. Black clouds need not hide his smile. Hard problems need not interfere with the release of his power through us. Broken lives need not hinder the remaking of those lives into new ones in Christ. We have strength which is as great and strong as the God of the eternal hills. This can be our achievement in a world full of failures and defeats. "I can do all things in Him who strengthens me."

On an evening of May 24, 1738, a man came into a prayer meeting in Aldersgate street, in London. This man had not been very successful in the pursuit of his profession. He had recently returned from Georgia, where his mission had been a failure. He had failed once when he was 26 and now again at 35. Life seemed futile and empty. At this prayer meeting something happened and—to quote the words of Wesley himself—"at about a quarter to nine, while he [the leader] was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death."

That was the beginning of a new life and a new movement which shook England and the world. From that experience came John Wesley ready to do something. He was small of stature and light of weight; he was tubercular and had been twice a failure; he had been frozen out of the church of his fathers; he was hated by the parsons and the rich. Yet this man, after his heart had been strangely warmed, rode 5,000 miles, preached 42,000 sermons in 50 years, and became the living spirit of a great church. Here was a man who had learned, "I can do all things in him who strengthens me." My friends, this can be the testimony of our years, if we will come to the Christ who warms our hearts and sends us forth in a new way with a new strength to do all things in him.

REPRINTS AVAILABLE

THE reader response to "Religion and Healing," the sermon by a minister, a surgeon and a physician which appeared in the September *Pulpit,* indicated many would appreciate a reprinting of the message for general distribution. We are glad to announce that reprints are now available at 5 cents each; $3.50 per hundred.



By William E. Hulme

Our Reformation Heritage

FOUR HUNDRED and thirty-three years ago Martin Luther strode to the castle church in Wittenberg, Saxony, and pounded his ninety-five theses to its door. These theses, individual statements of protest against the church of his day, were posted that Halloween for all to see. A printer of the city, seeing the possibility of a scoop, printed thousands of copies of the theses, and they were distributed throughout the German states. What the fiery parish priest intended as a reform within the church became the mighty Reformation movement that gave to us our Protestant heritage.

The Reformation marks the rediscovery of justification by faith. The good news of the cross of Christ is that he died for us. Justification by faith is dramatized at the scene of the crucifixion. The dying thief turned to Jesus to say, "Lord, remember me when thou comest into thy kingdom." He was enduring the death penalty for his crimes and could offer nothing. There was no opportunity even for baptism. Yet the Lord answered, "Today shalt thou be with me in paradise."

Justification by Faith

Christ received him. Why? He was justified by grace through faith. His expression of sincere desire and his humble look in the direction of God are the rudiments of faith, even as the Lord's assurance of paradise is the essence of justification.

Luther believed he was unworthy of God's favor. Though he had tried in every way he knew to justify himself in the sight of God, he felt guilty. When he understood for the first time the meaning of justification by faith, he was as the thief on the cross when he turned to the Son of God at his side. "Lord, remember me!" is the cry, not only from Golgotha but from the soul of the Reformation.

Can a man who has lived in open sin turn to God in his dying hour and be justified? "He that cometh unto me," Jesus said, "I will in no wise cast out." Regardless of how greatly he had sinned, the thief on the cross could have felt no more guilty over his life than Luther felt concerning his. And was it not Paul who called himself the chief of sinners? Luther, the thief, Paul, you and I—unjustifiably sinful. But Jesus shed his blood for us. In him we have forgiveness. "Thou shalt be with me in paradise."

Luther suffered from a sensitive conscience and was tormented by fears that he was damned. Only his realization of God's grace delivered him from a breakdown. Luther in mental anguish and the thief in frightful pain turn to Christ, and from his cross comes the peace that stills all fear and ultimately heals all pain.

Fight for Freedom

In Luther's day it was a crime punishable by death to think independently in religion, and the reformer was convicted of heresy by the Diet of Worms. When he took his stand with the Bible against the hierarchy, it was a display of courage rarely shown, even as citizens of totalitarian states today seldom protest against their government. Luther had the courage to protest because he knew he was right. When he said, "Here I stand; I cannot do otherwise," he enunciated another rediscovery of the Reformation—the priesthood of every believer, that Christ alone is the mediator between a man and God, and that through him every believer has equal access to God and to truth.

A century before Luther, a Bohemian scholar, John Hus, voiced this same protest. Like Luther, he too was ordered to trial. He too was promised safe-conduct to and from the diet. At the close of his trial he was burned alive at the stake. This is what Luther faced, and he knew it, as did his many friends who pleaded in vain with him to flee. Courage comes from conviction. Luther knew he spoke the word of God. To stand up against public opinion, against governmental pressure and against the religious hierarchy in a day when democracy in organized religion and in the political state was anathema, demanded not only bravery but also conviction.

The spirit of the Reformation is the soul of democracy. The rebellion against spiritual dictatorship made the rebellion against political dictatorship a logical necessity. If every believer is a priest in his own right unto God, no man, priest or king, has the right to usurp authority

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WILLIAM E. HULME is college chaplain and assistant professor of Christianity at Wartburg College, Waverly, Iowa. Educated at Capital and Boston universities, he is a minister of the American Lutheran Church. His special interest is pastoral counseling.

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over another. The president of Columbia University, General Eisenhower, said in his inaugural address:

> America was born in rebellion, and rebellion against wrong and injustice is imbedded in the American temper. But whatever change our rebels of the American past may have sought, they were quick to proclaim it openly and fearlessly from the housetops. We need their sort, and we shall strive to develop them, informed intelligent rebels against ignorance and imperfection and prejudice. But because they have sought the truth and know it, they will be loyal to the American way, to the democracy within which we live. They will never tire of seeking its advancement, however viciously they may be attacked by those content with the status quo.

If we substitute "Reformation" for "America," this statement is equally true. Before American democracy exalted the dignity of the individual, the Reformation exalted the priesthood of the believer.

Freedom of the Spirit

It takes courage not only to fight for freedom in religion and government, but also to maintain freedom. Only the courageous can be free. Freedom is under attack by enemies within and without, and only by a constant protest can these forces be resisted. A spiritual descendant of the Reformer, the Danish pastor and playwright, Kaj Munk, was murdered by the Nazis in defending freedom in his land. Like Luther he was urged by his friends to be cautious in his protest against interference in his church. This was Kaj Munk's answer: "Be cautious? Was Christ cautious? Were the martyrs cautious? I prefer Jesus. Hypocrites and whited sepulchers—that is what he called the political leaders of his country. It is better that Denmark's relations with Germany should deteriorate than her relations with the Lord Jesus." It would seem natural had he added: "Here I stand; I cannot do otherwise. God help me!"

Elbert Hubbard said, "Martin Luther fought freedom's fight with all the weapons God had given him, and for the liberty we now enjoy, in great degree, we are debtors to him." Luther's declaration of independence was the emancipation proclamation of the soul, the restoration of that liberty wherewith Christ hath made us free. When we became entangled in the yoke of bondage, the reformer brought to light the divine decree of our freedom. "If the Son shall make you free, ye shall be free indeed."

Luther founded no new faith. Little that he said was new, nor were any of his teachings original. His contribution to religious thought was one of restoration. He brought us back to the Author and Finisher of our faith who delivered us from the spiritual tyranny of sin.

We have been liberated to mature. "Be ye henceforth no more children, tossed to and fro and carried about with every wind of doctrine . . . but grow up unto him in all things . . . even unto Christ." Besides being an inducement to grow up, our freedom is also evidence that God considers us grown up, for freedom is not given to children, but to the mature.

What is it that prevents our being free in spirit? Why are we slaves to fear? We may call it worry, but basically it is fear. Why are we bound within by feelings of guilt? Is it not more of complex than of conscience? Why must we yield to envy, the insidious destroyer of happiness? Why should we bow to the rule of anger, of lust, of vengeance? What brings moods of discouragement and indifference?

These enslavers of the mind arise in power as we cease to believe in God or believe in the wrong idea of God. Beneath the surface of much of our Christian profession is a kind of semi-atheism. When we doubt the presence of God in any situation we are subjecting our minds to the fearful thought of a purposeless world. All of us have our doubts, and because of this none of us is free from these influences.

Wrong ideas of God also lead us into bondage. Because of what he had been taught about God, Luther was afraid of him. God was more of an enemy than a friend. Unless by some ecclesiastical decree God's anger could be pacified, he would damn the man Luther to hellfire. Only when Luther came to see God in Christ and to know him as a God of love was he released from the mental enslavement that had him close to a breakdown. As we trust in the God of love we experience spiritual freedom, for spiritual freedom is freedom from all thoughts which undermine our peace of mind. Trusting in the God of love is the way to inner peace. Our Reformation heritage is the faith in Christ which makes us free and gives us peace. "The Lord hath not given us the spirit of fear, but of love, of power, and of a sound mind."

Creed for Action

The creed of the Reformation leads to action. A Protestant is one who has a positive profession, a definite faith. A Protestant is one who trusts in the rediscovered truths of the Reformation. Are we somewhat to blame for the prevalent negative conception of Protestantism? Have we as a church made the impact on our society that would lead people to recognize our position? A church preaching the truths of the Reformation should be an aggressive church. Protestants should be aggressive Christians. The liberty of our heritage should be a motivation for action, never a cause for apathy. We have a glorious faith! Should not others share its benefits?

Luther had this concern for others. Though he had found the gospel of the Scripture, it was not until his own people were being defrauded that he began to reform the church. When John Tetzel, an agent of Rome, entered Luther's parish to sell indulgences to the parishioners, Luther protested in their defense. This concern for others showed itself even in his death. Though in poor health, the aging reformer accepted a request to act as peacemaker between two quarreling landholders. He traveled many miles in this effort. The ordeal proved too much for his weary body and he died in this act of service to his fellow men.

We who are the heirs of the great Reformation

movement must be alert to protest whatever is contrary to the will of God. Our faith that every believer has an equal approach to the mind of God is the source of our democracy. Whatever then is a threat to our democracy is a threat to our church. Subversive elements to the left as well as to the right must be exposed in their violation of Christian principles. We must defend our constitutional precept of the separation of church and state against its enemies. We shall speak out against all attempts, no matter how subtle, to gain advantages for one church over against another. We shall insist that public tax money be not used in any way to support the institutions of any particular religious body. We shall protest the entrance of any influence into our community which is detrimental to the welfare of our youth. We shall fight all attempts to curtail the freedom of speech and the freedom of the press.

Our Reformation heritage is one of aggressive activity in the advancement of the Kingdom of God. Let us seek to match the eagerness of those in the early Christian church as they so forcefully bore their witness that to this day their efforts have never been equaled. Can we recapture the freshness of their approach, and can we recover the enthusiasm of their conviction that this gospel is the good news for humanity and must be carried to every creature as the answer to the problems of this life and as our salvation for the life to come?

Our creed for action must speak in the social problems that face our society. Let the church give guidance in the cultural crises of our day. Identifying itself with no class, no race and no party, the church is in positon to aid all. The problems in human relations, race, labor, marriage and family, and the problems in national relations, peace, poverty and diplomacy, must be studied by the church with sympathetic understanding and in Christian perspective. Can we as the church be the conscience of our community, the guide for our society and a friend to all people?

The greatest of all problems is personal. "What must I do to be saved?" Let the church be alive with the answer: "Believe on the Lord Jesus Christ and thou shalt be saved."

If the Protestant church is to be the power in the world today that it was in the 16th century, it must live in the spirit of the Reformation. As the Protestant church holds forth the rediscovered truths, is passionately concerned that others share these truths and has courage to protest abuse, we shall make our dynamic impact upon society for the way of life which is Christlike and for the truth which is eternal.

Pulpit Post

The Foote Series

SIR: The series by Gaston Foote has certainly been valuable. I would like to nominate him to be one of The Pulpit's editorial associates.

Mentor Plains Methodist, H. R. CHALFONT.
Willoughby, Ohio.

SIR: Give us more of Gaston Foote. But tell him that Lloyd C. Douglas' first novel was not *One Increasing Purpose* but *Magnificent Obsession.* (See June issue, page 4.) The author of the former was A. S. M. Hutchinson.

Broad St. Methodist, JAMES B. DOUGLAS.
Portsmouth, Va.

Who Will Volunteer?

SIR: I read The Pulpit a great deal—in fact, I honestly treasure it more than any other magazine I take. I get many good preaching ideas from The Pulpit, but it has often seemed to me as though the sermons were aimed at almost anyone but the unsaved. Seldom have I come across a personal persuasive appeal to follow Christ.

I wonder if it would be possible to get some of these older ministers to print in The Pulpit their techniques of evangelism, and perhaps some of their sermons, and even their exhortings. I hear all these stories about how a great revival was held and many people were converted—but I haven't seen much of it lately, and I would like for some of the men who have done it to tell us how they did it! I'm not from Missouri—but I would like to be shown.

Sylvian Hills Methodist, WILLIAM M. WILDER.
North Little Rock, Ark.

The Pastoral Prayer

SIR: I want to express my appreciation for the article "The Pastoral Prayer—Layman's View." Mr. Cook has given us a very commendable insight into one of the major opportunities of the minister. Then too, as ministers, I think we have everything to gain by giving the layman an opportunity to express himself.

There is one additional item which I could wish had appeared in his report on "operations bowed heads and wandering minds." I wish he had tabulated for us the number of those interviewed who have a daily experience of private prayer. After 13 years of experience in leading people in public prayer I am very much convinced there is a direct relationship between the effectiveness of corporate praying and the lack of disciplined private prayer or family prayers during the week.

Salem E. U. B., C. W. DEHNE.
Cedar Rapids, Iowa.

The Denominational Issue

SIR: The annual denominational issue is an excellent idea. It will have a greater impact on the clergy of the publicized denomination. It bears just enough spirit of rivalry to promote greater preaching efforts.

Methodist Chaplain at the VIRGIL A. KRAFT.
University of Chicago.

Concerning the Collection

SIR: Concerning the collection which Clarence Seidenspinner dealt with in his article "The Offering in the Worship Service" in the May Pulpit—it is true that any one of us who has had the privilege of studying liturgics will know that he is on firm ground when he suggests the offering should be received and dedicated after the sermon. However, does the good doctor not realize that North America already worships the almighty dollar enough through the week without elevating it to such a high position on Sunday in our services of worship? Could it not be symptomatic of the sickness of our times that there is such an apparent rush to the correctness of this liturgical position for the offering in our supposed Evangelical and Reformed churches? Fah on the filthy lucre! I'll just remain a prejudiced, unenlightened nonconformist and my long-suffering congregation will have to endure a "two-cycled" parson.

Westboro United, DONALD B. MACDONALD.
Ottawa, Ont.

The Interesting Backgroun
Of A Much Used Wor

Amen—So Be It

By Emerson C. Cox

THROUGH many centuries devout people have closed their prayers wih a fervent "Amen." More recently the same expression has been used to signify the close of various parts of the musical liturgy of worship in many branches of the Christian church, especially after certain hymns and responses are sung. Most of the hymns in standard hymnals are printed with an "Amen" at the close. Why? The answer forms another interesting illustration of the fact that people habitually perpetuate a tradition or custom long after its original significance has been forgotten. Some of the cherished practices of the Christian church today actually were "pagan" in their origin, but the long process of adaptation and accommodation has knit them firmly into the fabric of orthodox tradition which is never questioned except by "heretics." Among these practices we find the use of the term "Amen," which is a direct heritage from the ancient Egyptian custom of addressing a petition to the sun god to grant his approval to whatever prayer had just been said or sung.

The term "Amen" came into our language and tradition from Hebrew usage. It is found throughout the Old Testament, where it is used in three ways: (1) in affirmation of a preceding statement which the speaker solemnly makes his own; (2) detached, as an oath; (3) at the close of public prayer and benediction.

Jesus Frequently Used 'Amen'

By New Testament times we find the expression used commonly and freely. Jesus used it frequently in his discourses, in which cases it is usually translated "verily" or "truly," and has the effect of adding emphasis or assurance to what he is saying. He used it generally at the beginning of a sentence, and there is no actual proof that he ever used the term as it is used today, even though some manuscript versions place "Amen" at the close of the prayer he taught his disciples, as recorded in Matthew 6.

It is commonly accepted that "Amen," whether spoken or sung, has the significance of adding "so be it," or "so may it become" to whatever it follows. *Webster's International Dictionary* says of "Amen": "A term us in solemn ratification of expressio of faith, or of wish in which high powers are expected to concur. transliteration from the original, am was primarily used in rendering Bible passages, and thence, in simil connections, in formal creeds and co fessions, in prayers, orisons and t like."

Granting that Christendom inherit its use of the term from Hebre liturgical practice, where did t Hebrews acquire it? We have record that it was known to them b fore the time of Moses—in fact, t Old Testament account of the orig of Jewish religious ceremonials dat from the time of Moses, who is ge erally credited with their authorshi When we recall that Moses was bo and educated in Egypt, and that so of the most significant of the Hebrew religious ceremonies grew out of the exodus from Egypt, a brief glance some ancient Egyptian history m shed some light on the origin of t custom under consideration.

Egyptian Background

In Egyptian mythology we find th one of the principal deities of t pantheon was named Amen (accent on the first syllable, and sometim transliterated Amon). Originall Amen was the chief deity of the ci of Thebes when that city had no sp cial importance and when each co munity had its own patron deity deities, none having claimed prec dence or been proclaimed the offici god of the empire. When Thebes b came the seat of government in t time of the 11th dynasty (about 21 B.C.), Amen was raised to a positi of primary importance in Egypti religious thinking. The priests Amen undertook to raise their dei to the supreme position as the offici god of the empire, and eventually th succeeded.

Since much of the Egyptians' r ligious thinking and worship was ce tered about the sun, and many their divinities were claimed to ha a relationship with that all-importa source of life, it is not surprising th in time we find Amen connected wi the sun god Ra (or Re), and in t compound form Amen-Re he was t "hidden or eternal god," regarded the chief of all the gods of the prese life. A great temple in his honor w

EMERSON C. COX is executive director of the Long Beach, Calif., Religious Drama Guild and minister of music in two Long Beach churches. A church organist and choir director for 25 years, he is an active member of the American Guild of Organists.

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built at Karnak, the ruins of which are still one of the architectural wonders of the world, and he was called "the father of the gods, the fashioner of men, the creator of cattle, the lord of all being," and so on, eventually being conceived as a supreme deity, with the other gods as his members or parts. Many beautiful prayers to Amen-Re still remain as classic examples of the devotional literature of that period of the world's history.

By the time of the great 18th Dynasty, Egyptian thinking had reached the point where the ruler was regarded as the earthly representative of the deity Amen, whose symbol was the sun. Hence many of the Pharaohs incorporated that name into their own to show this relationship. We find such names as Amenemhet, Amenhotep and Setymeramen, as well as the much publicized Tutankhamen.

A Remarkable Man

When Amenhotep IV came to the throne in 1375 B.C., there stepped onto the pages of history one of the most remarkable characters of all time and one of the few really original thinkers in religious history. He introduced to the world the concept of ethical monotheism and attempted to force his people to accept it by imperial fiat. The new deity, named Aton, was to be regarded as the one and only God and not merely as supreme among many lesser deities. Although he retained the sun as the symbol of the deity and made no attempt to identify the new deity separately from the old sun god Re, Tutankhamen's religion definitely was not sun worship, in the material sense. The supreme God, Aton, was regarded as having universal power and presence (for the first time), symbolized by the rays of the material sun, and the entire religious system was placed on a high ethical standard. An attempt was made to remove even the names of the old gods from every public statue and temple, and they were forbidden to be mentioned in worship. The king even changed his own name from Amenhotep ("Amen rests") to Ikhnaton, meaning "Spirit of Aton," and built a new capital city away from Thebes, to remove any of the associations Thebes conveyed as the center of the worship of Amen.

Naturally this program met with vigorous opposition from the adherents of the traditional beliefs, led by the priests of Amen. Ikhnaton was able to enforce it superficially by the power of his own personality and enthusiasm, but the Aton religion never became popular as the religion of the common people, although its influence never completely died out.

When Tutankhaton, the son-in-law of Ikhnaton, succeeded him, he attempted to carry on the Aton worship, but he had neither the personality nor the power of his illustrious predecessor, and the growing power of the priests of Amen soon forced him to return the capital to Thebes and even to change his own name from Tutankhaton ("the living image of Aton") to Tutankhamen ("the living image of Amen"), under which name he has been greatly publicized since the finding of his tomb in 1922. By the end of his reign the religious life of the people of Egypt was almost entirely in the hands of the priests of Amen.

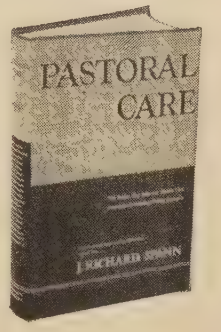
Jews in Egypt

Although the chronology is obscure and authorities differ widely in estimating the dates of the centuries spent by the children of Israel in Egypt, it is fairly certain that they were there before the reign of Ikhnaton and through the period of the restoration of Amen to the supremacy. Thus the Israelites had been exposed to the idea of monotheism and had seen it rejected by their oppressors. Like the Egyptians among whom they lived they addressed their prayers to Amen.

When Moses sought to introduce to the Israelites a new deity of their own, Jahweh (or Jehovah), they did not take kindly to the idea. Under happier circumstances Moses might not have succeeded, but the one compelling argument that gained the attention of the people was that Jahweh would lead them to freedom from oppression. If Moses could prove that the new deity was more powerful than the

(Continued on page 23)

For the Minister's OWN Library



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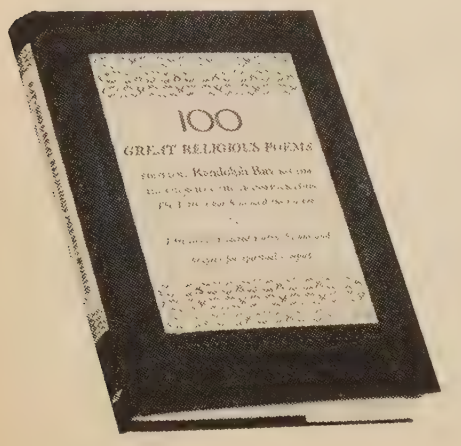

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Pulpit Patter

By Morton S. Enslin

'My Theme Will Be . . .'

ON Saturday, I always turn first, when opening the apocopated newspaper, to the church page. This for years has been a habit with me. The church page takes precedence over even the column of "Letters to the Editor" or the exploits of Dick Tracy and Little Orphan Annie. It may well be that this confession as to values will convince some, already inclining toward that view, that I am a man of low taste. Probably I am. It is pleasant to find oneself occasionally in good company, even when on doubtful grounds. I remember with satisfaction the reply of the late Justice Holmes when taken to task by a lady who had seen him emerge from a theater of dubious reputation.

But be that as it may, I like to read the subjects announced for the sermons of the next day. In addition, I have a large correspondence with preachers. It seems to me that I cannot remember more than five letters received from preachers during the past ten years which have not contained, together with the epistle, a church calendar. Thus I feel myself a near-expert when it comes to sermon topics.

There are, of course, always a few sermons on such modest themes as "What God Thinks about—." On these I forbear from further comment. Then there are those—perhaps on a less lofty theological plane and suggesting more first-hand and research—that are designed to aid the hearers to grapple with the insistent problems of everyday morals. I quote on such which recently intrigued me: "When the Private Secretary Sits on the Boss' Knee, the Boss Is No Longer Boss." As I remember it, door prizes were promised to all who attended that particular service. Along with these are usually a few which are still more intriguing by their reserve: "Sermon by Dr./Mr. So-and-so." Do these suggest that when it was necessary to provide copy for the press the preacher was not quite sure what he would talk about? Was it that his intended theme was inspired by a sermon, address or paper which he had recently listened to and which he would just as soon his clerical brethren did not know he was tapping? Or could it be that the particular preacher was a bit weary of flamboyant announcements? Anyhow, my curiosity is always modestly piqued.

There is one type of sermon announcement that I particularly dislike, and that is the phony, the one which is deliberately of the sort to lure folk to come in the hope that they will be mildly titillated. Then the preacher fails to deliver; he talks on something quite different from what he has lead the public to expect. That seems to me utterly below the dignity of the pulpit, although some mighty good men occasionally try it.

I am told of the preacher—I am inclined in consequence of a little judicious detective work to think this story is *not* apocryphal—who was scheduled to preach in a church in a distant city. The church was one of the definitely nonsensational sort. A week before the scheduled appearance he insisted on a series of large paid advertisements, complete with his picture and a judiciously written "who's who," which latter emphasized the various moral cleanups and exposés in which he had been prominent. The notice concluded: "Come, hear Dr So-and-so, the fearless opponent of evil, in this frank and timely calling spades spades. He never pulls punches. He never shields evildoers whoever they are. Sunday night he will again speak out. His theme will be 'Life in High Society.' You can't afford to miss it." The deacons had been skeptical of the subject, the trustees of the cost of the advertising, and both of them at the extra folding chairs which the preacher had demanded and got. They need not have been. The church was packed. Even the mayor showed up, a bit nervous but evidently in the hope of being spiritually fortified. When the preacher rose to preach he announced as his text "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Life with Jesus," said he, "is life in the highest society I can think of." And he proceeded to preach a gospel sermon of a most ordinary sort.

That kind of thing appears to me cheap, vulgar, and not good sense. It would not be difficult, I suppose, to make a case for its propriety—the end justifies the means; many people heard a sermon who would ordinarily not have attended. That leaves me cold. It was dishonest and unworthy of a Christian church or minister. And mighty few who had been so tricked would probably ever return.

The Pure Food and Drug Act has

cut out a lot of fake and fraudulent claims which used to be plastered on bottles of medicine and boxes of pills. Few, I fancy, will deny that this has proved wholesome. It would appear to me that it is time for a similar step in some pulpit advertising.

• *Do We Mean What We Say?*

LAST year I preached the Thanksgiving Eve sermon in a neighboring church. The minister's wife and his granddaughter were in the congregation. At an emphatic point in the sermon the little girl turned to her grandmother and asked: "Does he really mean what he is saying?"

That is a question that all preachers need to face as they stand in the pulpit and utter God's truth. Do they really mean what they say? Would they do it themselves? Is it actually a part of their daily life? Do they really mean what they are saying?—*Edward J. Vorba, Congregational Church, Bradford, Vt.*

Amen—So Be It

(Continued from page 21)

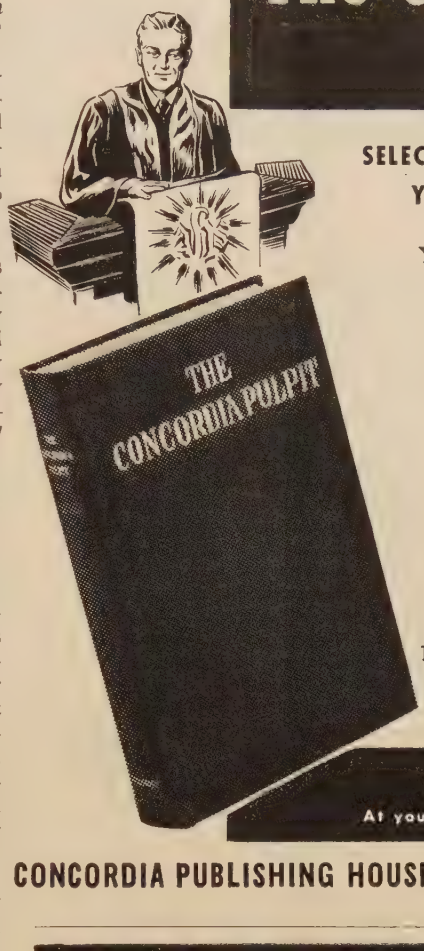
deities they worshiped, they were willing to be shown. The record indicates that even in the face of Moses' miraculous demonstrations the people never quite trusted their new deity, but kept insisting on returning to the unpleasant security they had known in Egypt.

It is more than probable that Ikhnaton's noble experiment was repeated among the Israelites on a smaller scale: while the enlightened leaders addressed their prayers and worship to the one supreme God, the majority of the people continued the pattern they had followed through centuries, and even though they addressed their prayers to Jahweh they continued to validate them by closing with the familiar name of Amen, "just to be on the safe side." This is an assumption, of course, but there is much in the story of the Exodus to support it. Even after centuries of strict enforcement of the exacting provisions of the Mosaic law, the Israelites were still quite adept at following the religious practices of the peoples among whom they lived, and their subsequent history was a constantly recurring cycle of lapses into idolatry, national misfortune, repentance, and restoration to divine favor.

When the Israelites left Egypt after their long sojourn, they brought with them two things which remain to the present day: the ceremonial observance of the Passover and the name of Amen with which they closed their prayers. Long after its original significance was forgotten, the custom remained as a sort of talisman. Passing centuries invested it with new meaning, but through it all something of the spirit of the original has remained, until today a prayer seems incomplete until validated by a fervent "Amen."

Thus we have inherited a tradition which we perpetuate. As Shakespeare said, "What's in a name?" Amen—so be it!

The Concordia Pulpit *for 1952*



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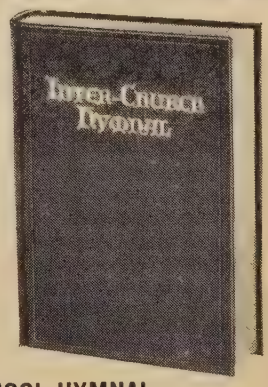

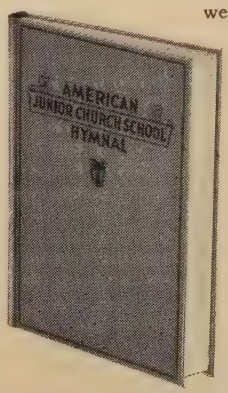

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Ministry of Music

By Ernest K. Emurian

Quarterly Review of Church Music

THE saying among preachers, "When a new book of sermons is published, I always read an old one," can be rephrased by musicians to read, "When a new anthem comes from the press, I sing an old one." How some sermon ideas ever get circulated is as much a mystery as how some anthems get sung. Reams of music pass through this reviewer's hands each quarter, some of it is as insipid as a well cooked Irish potato without butter and salt: it has good form but no taste. Then we give the masters the credit which is their due. Like too many dull sermons, many compositions have an orthodox introduction, the expected development and the anticipated conclusion, but leave you asking "So what?" Church music should never "kill time"; it should "use time" to glorify God and inspire his children at worship, preparing them for the further blessings of the hour. However, some recent offerings are very worth mentioning.

FROM the *E. C. Schirmer Company (Boston)* comes "Daughter of Zion, Now Rejoice!" by Handel, arranged in two parts for women's voices; 15 cents. Many will recognize the melody, associating it with the hymn "Thine Is the Glory," introduced at the Amsterdam Assembly of the World Council of Churches. Another release, also typically Handelian, is "O Lovely Peace with Plenty Crowned," from *Judas Maccabaeus,* arranged in three parts for women's voices; 18 cents. From the pen of the relatively unknown Italian composer Giacomo Carissimi (1605-75) are two choruses and an aria from the oratorio *Jephthah,* with organ accompaniment. The first chorus is for women's voices in three parts, the last is arranged for eight parts, three soprano and three alto. The more the parts, the higher the price; hence this sells for 30 cents. May the director whose choir is blessed with such an ensemble ever be humbly grateful for his good fortune! Choir directors who like a good taste of the moderns will be delighted with Randall Thompson's dramatic ten-page anthem, "The Last Words of David" (II Sam. 23:3-4, with a few superfluous "alleluias" added at the end). The publication number is 1584, no price listed. This is the anthem commissioned by the trustees of the Boston Symphony Orchestra in 1949 in honor of the 25th anniversary of Serge Koussevitsky's directorship. The Hollins College Chapel Choir Series includes a number of anthems edited and arranged by A. S. Talmadge for women's voices (as those who know the school, nestled in the mountains of Virginia near the Star City, Roanoke—the chamber of commerce did not request this plug—should readily surmise). A good example is provided in the four-part arrangement of a Schubert sanctus "Holy, Holy, Holy" by Neumann (choral music, number 1977, 18 cents). Another anthem included is Mozart's "De Profundis" (Ps. 130) for three-parts (anthem 1972, 20 cents). Talmadge has also made another arrangement of this anthem for four-part mixed voices (publication 2287, 18 cents).

HAROLD FLAMMER (New York) has recently published a short "Sanctus" for mixed voices by Lindsay Norden (publication 84356, 16 cents). Its rhythmic accompaniment should add much needed zest to many a morning service. It can be guaranteed to wake up the sleepiest elder or steward and keep him awake until the minister takes his text. After that, it's strictly up to the preacher!

MOST reviews of seasonal music are published too late to be of much help to choir directors. Attention is now called to some Easter publications which will be used in 1952. THE SONG OF EASTER (Fred Waring's Shawnee Press, East Stroudsburg, Pa., 36 pages, 75 cents) is based on fourteen Negro spirituals, with narrated text selected from the Bible. It provides an excellent Easter Sunday night concert for the above-average choir. The music is colorful, and at times quite difficult. But for those groups who tire of the same music year after year, it will be a welcome and refreshing change. A simpler publication is a 22-page new cantata, THE PROMISE FULFILLED, by Kenneth Runkel, published by Remick Music Corporation, (New York), 60 cents. The theme is built around several familiar Passion and Easter hymns, with narrated text from the Bible. With a singing time of fifteen minutes, this is splendid for singers who shy away from the more complicated Waring arrangements. In both publica-

tions there is too much oh-ing and ah-ing for the average choir. It sounds easy when done by professionals but the average run of church choral groups had better not risk it. Instead of creating the desired effect on the congregation, it usually makes the worshipers think the singers have forgotten their words and are oh-ing until they can find the right place! Waring's mixed-voices arrangement of that perennial favorite, "The Holy City," is excellent. Especially good is the transposition of the melody of the third stanza ("And once again the scene was changed") into the same key in which the first two stanzas are sung. This makes it easier to sing and throws the climatic chorus of the final stanza into a more dramatic higher key, enhancing both beauty and effect. Even the great Victor Herbert tried his hand at Easter music for multiple choirs, and his choral anthem for three choirs (junior, in unison; intermediate, two-parts; and senior, four-part mixed voices), "Christ Is Risen," is a fine piece of music. Published in 16 pages by M. Whitmark and Sons (New York), it sells for 30 cents a copy.

• *Away with Our Self-Righteousness*

NOT everybody who belongs in prison has got there. Many of those who have got there need the understanding and assistance of Christian people when they get out. The average modern church does not have as large a proportion of ex-felons in its congregation as the first century church did. Many of our church members will have to change their self-righteous attitudes if we are going to welcome those who have been in prison when they visit us.

Warden Clinton T. Duffy has a relevant word for us in his recent book, *The San Quentin Story*. His philosophy can be summed up in the words of a prison guard: "Sometimes the difference between a good man and a bad man is just about the difference between the cell blocks and the first foot of free ground outside." How about those of us who are on the outside? Warden Duffy tells what sometimes happens in the shop where belts, wallets, jewelry and toys made by prisoners are sold to outsiders. "Say," a sightseer looking over the freely displayed material once asked, "doesn't anybody ever steal this stuff?" "Of course," replied Warden Duffy. "I thought so," the sightseer said righteously. "Yes," Warden Duffy added, "we have things stolen right off the counter—by visitors."—*Roger J. Squire, First Methodist, Red Bank, N. J.*

• *Balm in Gilead*

THE drought had reduced the creek to a few pools. Disconnected, shallow pools they were, becoming shallower by the hour. The pools teemed with little fishes. In their frenzy the fish kept the water muddy, and they disturbed the surface constantly in an effort to aerate what little of their natural element was left to them.

I walked past four pools and then sat down to ponder the matter. There was no way in which I could help to save their lives. They were in a death trap, and there seemed to be as many as there were destitute children in Europe! The sun beat down through the few trees, and I had a feeling those little fellows wouldn't live another 24 hours. They would die by the thousands. Every one of them would die.

As I sat helplessly, quietly by I saw the shadow of a heron. He brazenly landed and gorged himself in a matter of minutes. Other birds circled and came down. As the shadows at long last deepened an early raccoon approached the far pool and hurriedly began scooping his fill out of it with the most nimble dexterity.

Is there no balm in Gilead?

Darkness came early. As I turned my back to hurry home it began to rain. The heavy drops reminded me of American dollars raining upon the destitute of the world. I could only pray for more rain and more dollars! —*R. E. Eshmeyer, Akron, Ohio.*

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Pulpit Paragraphs

Contributed by Readers of The Pulpit

• *'God Within Me'*

ANN HATHAWAY tells of the Presence in *The Little Locksmith.* This autobiography of a woman hopelessly crippled from childhood records how she conquered the dreadful fear of being all alone, abandoned in the universe. Ann had had cosmic loneliness descend upon her. Going to the doctor, she was told that she must go out, not stay at home, and try to overcome this loneliness. "Then one day I found somewhere, on a page I have since forgotten, three words which had greater power than even the doctor's words. When I began to feel the horror coming on, I said to myself, 'God within me . . . God within me . . . God within me.' While I was saying those three words I felt and I knew that I was no longer alone. All of a sudden, because of those three words, I could walk along the street without fear. Saying 'God within me' brought me an inrush of quietness and sweetness, a feeling inside me of *dignity* and *wholeness* which was not me at all, but something greater than I was, against which the powers were powerless. Just by saying over and over, and believing as I said it, 'God within me, God within me,' I could send entirely out of myself the quick-spreading toxic fear and the disintegration it created."—*Graydon E. McClellan, First Presbyterian, Santa Rosa, Calif.*

• *Suppose This Were To Happen*

OUR newspapers inform us that in the United Nations building at Lake Success there is a little chapel where any delegate can go for meditation and prayer. Suppose that Mao Tseting of China, Attlee of England, Stalin of Russia and Truman of the United States were to meet in the quiet of this small chapel. Suppose that they were to say to one another:

"Gentlemen, the decisions we now make will decide the destiny of our peoples for thousands of years to come. The decisions we now make will determine whether the masses of the people must pour out their life and treasure in the most destructive war of all history or whether they will take a long step forward toward reconciling their differences so that all involved in the conflict shall be lifted to a new and higher level of world community. The decisions we now make will determine whether Ivan of Russia, G.I. Joe of America and John Coolie of China must battle to the death on the frozen fields of Siberia or whether they shall join hands as equals in a World Parliament of free men."

Imagine these world leaders bowing in penitence before a common cross. Imagine them beseeching one another's forgiveness for wrong committed against one another in the past. Imagine them promising to forget old hatreds, to wipe the slate clean of old grudges, to rise above past fears and suspicions and to open their hearts and the hearts of their peoples to Him who came to heal the broken-hearted and to reconcile every man to his neighbor. What a forward, constructive step the nations of the world might take in the year 1951 toward world brotherhood and peace!—*George C. Fetter, First Baptist, Lawrence, Kan.*

Pulpit Calendar

Oct. 1-2—Rosh Hashonah (Jewish).
Oct. 7—Twenty-first Sunday after Pentecost; Worldwide Communion Sunday.
Oct. 10—Yom Kipper (Jewish).
Oct. 12—Columbus Day.
Oct. 14—Twenty-second Sunday after Pentecost.
Oct. 21—Twenty-third Sunday after Pentecost; World Order Sunday; Layman's Sunday (sponsored by Layman's Movement for a Christian World).
Oct. 21-27—United Nations Week.
Oct. 24—United Nations Day.
Oct. 28—Twenty-fourth Sunday after Pentecost; Reformation Sunday; World Temperance Day.
Oct. 31—Reformation Day; Halloween.
Nov. 1—All Saints Day.
Nov. 2—All Souls Day.
Nov. 4—Twenty-fifth Sunday after Pentecost.
Nov. 11—Twenty-sixth Sunday after Pentecost; Armistice Day.
Nov. 18—Twenty-seventh Sunday after Pentecost.
Nov. 25—Twenty-eighth Sunday after Pentecost; Stewardship Day.
Dec. 2—Advent Sunday.
Dec. 9—Second Sunday in Advent; Universal Bible Sunday.
Dec. 16—Third Sunday in Advent.
Dec. 23—Sunday before Christmas.
Dec. 24—Christmas Eve; Hanukah (Jewish).
Dec. 25—Christmas.

SEASONS: Kingdomtide, Advent and Christmastide.

ALTAR COLORS: Kingdomtide, green; All Saints Day, white; Advent through Christmas Eve, violet; Christmas to the Octave of Epiphany, white.

(Pulpit Calendar lists dates in the calendar of the Christian year and other observances of nationwide or denominational significance.)

• *'Trees' Kills Trees*

RECENTLY the *Wall Street Journal* carried the following striking demonstration of human inconsistency as a symbol of the times: "The elms in South Park, Pittsburgh, must come down because they are obscuring the monument to Joyce Kilmer. They have lifted their leafy arms so high that passers-by can no longer read the inscription which begins:

> I think that I shall never see
> A poem lovely as a tree . . .

In a world where people surrender liberties to preserve them, where bombs destroy cities in order to save them, and nations war to keep peace it is somehow oddly fitting. It is fitting to the times that lovely trees should die for the story of a poem to their loveliness."—*Don E. Smucker, Bethany Mennonite Biblical Seminaries, Chicago, Ill.*

• *Translated into Americanese*

LET me translate one or two pertinent passages out of the King James Bible into the Americanese which Jesus might use today. "Whosoever shall compel thee to go a mile, go with him twain," might better be read: "If a taxicab compels you to yield the right of way, let two taxicabs go ahead of you." "Whosoever shall smite thee on thy right cheek, turn to him the other also," becomes: "If a man pushes you out of line as you board a bus, step aside and let his companion ahead of you, too."

Suppose you were commissioned to render the 12th chapter of Paul's letter to the Romans into modern speech: "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Paul's letter to the Americans might read: "If the Germans are hungry, feed them; if they are thirsty, send them milk; for in so doing, you will make it exceedingly difficult for them to remain your enemies. Be not overcome by the evil of Russian propaganda, but overcome the Russian threat with good."—*R. Edward Dowdy, First Baptist, Washington, D. C.*

• *A Three-Sentence Sermon*

ON Louis Bromfield's farm in Ohio the eroded, leached soil was replenished by planting crops with long roots that went down deep to hidden reserves of mineral riches. The soil had become sterile and the shallow-rooted plants had not the power to bring up the elements that would give the ground new life. Today we need more people with deep spiritual roots that will sink into God's inexhaustible riches and bring up elements which will restore health to our society.—*Graham R. Hodges, First Congregational, Ticonderoga, N. Y.*

Sermon Summaries

Whither Shall I Flee?

Whither shall I go from thy Spirit? or whither shall I flee from thy presence? Ps. 139:7.

"GOD is inescapable. He is God only because he is inescapable. Only that which is inescapable is God." So writes Dr. Paul Tillich in his commentary on the 139th Psalm. This is not to say that we do not try to escape the presence which is unchanging, the truth which is immutable, the silence which is eternity. "Be still, and know that I am God," says the Lord through another Psalmist; but we are seldom still, and still more seldom are we quiet.

There is the story of a safari which was making its way through Africa. The foreigners from the outside world were pushing the expedition on to its destination. Finally, the natives set down their burdens and would not move. When the officials asked the leader why the men would not go on, the chieftain replied that they were waiting for their souls to catch up. The stillness of an early Sunday morning in the city is the time when the city should be waiting for its soul to catch up. For far too many people it is merely a time for sleep to catch up.

What are we running for? It would seem that much of our current movement is a kind of escape. Escape from what? The God who comes to us in stillness? It is interesting how much modern civilization worships movement. We purchase motorcars which will travel 110 miles an hour, when few speed laws allow more than 50. In old times it took some days to go from New York to Washington by horse and coach. The intervals of weeks between the election and the inauguration of a president was necessary so that the dignitaries might have time to gather. Now we can make the trip in a few hours. In times past when it took weeks, the one who arrived was a different man from what he was when he started. Today, as someone has glibly stated, we are as feeble-minded when we arrive in Washington as we were in our home town. We don't have time to learn anything on the way. We don't learn or escape anything by speed.

The Psalmist knew it was in reality the presence of God from which we are trying to run away. "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." The Psalmist knew that you can't escape God by running to the ends of the earth. A fast car, a fast crowd are no deliverance. God's hand falls in judgment upon our civilization and upon our lives. It is as if in moving rapidly we thought we could compensate for the fact that there is no meaning in our movements, no sense to our civilization. It is possible to conquer more and more space in every direction without finding the meaning of life. How do we find it—this sense to our daily getting and spending, our daily eating and drinking? The voice of the Lord rings clear: "Be still, and know that I am God."—*John O. Mellin, First Presbyterian, New York, N. Y.*

Are We Any Different?

They departed into their own country another way.—Matt. 2:12.

THOMAS WOLFE in his novel by that name gives us the idea that "you can't go home again." It is a startling idea to us, one that is rather difficult to grasp in its entirety. But the substance of it is that wherever you go, whatever you do, you can never be quite the same again. Each situation impresses itself upon your personality so that you will come away changed in some manner. Paul was acknowledging the same thing when he told the Philippians to find the things which were good to think on these things. The evil things that we see, hear or do, prevent us from ever being the same; and in the same manner, we go away the better for having seen or heard some noble thing.

The Rainmakers

Another miracle is here,
Our wise men change the atmosphere;
Next, can they cleanse our moral air?
Or will we still be needing prayer?

C. W. VANDENBERG.

The reason we often have difficulty assimilating this idea is that we do not realize that even the smallest kind of situation will work some change in a person. Thus we dabble with small evils and refuse to recognize the danger; we refuse to allow ourselves to become interested in small activities that are labeled worth while, under the pretense that we are waiting for some big thing to do. But every one of us can find in our own lives the evidence of how small occasions have transformed us.

Making a very liberal interpretation of Matthew's words, one might say that he wasn't far from the same idea when he wrote his account of the wise men and their visit to Jesus, for he tells us, "They departed into their own country a different way." One can say that this was to be the pattern for all who met Jesus—that they went away by a different road. They could never be quite the same, and thus began to walk in a different way. They were to be governed not by the old legalism of the past, but by His way. The experience of the ages has taught that one who meets the Master has to go a different way.

Did it make any difference in your life when you met the Master? This is what the old-timers called conversion, and unfortunately, whatever you call it, it seems to be a thing of the past. It can be slow or it may be fast—but to meet the Master is to pursue a course toward God. And whenever one truly meets him, a change is wrought, a new and different way is begun.

Paul met him on the Damascus road, and he returned not as Saul the Pharisee but as Paul the Apostle. A woman was being mobbed and stoned for her sin, and having met Jesus, received her life anew and went and sinned no more. A tax collector met him, and gave up one of the best jobs in Israel to follow him. About 184 years ago, a little woman named Barbara Heck met the Master, saw the need of transformation in her community, and thus began the Methodist Church in America.

Each one of these persons was a child of Christ. Having met him, they could never be the same; they walked in such a different way that their names are forever emblazoned on the pages of history.

How about you? Are you any different? Has the transforming power of Christ entered your life and taken hold of you? Have you turned down sin and temptation because of Jesus? Have you cast aside anger because it is not becoming to a Christian? Have you stood for the right despite teasing and ridicule? Have you walked in your own willful way—or in God's way?—*William M. Wilder, Sylvan Hills Methodist, North Little Rock, Ark.*

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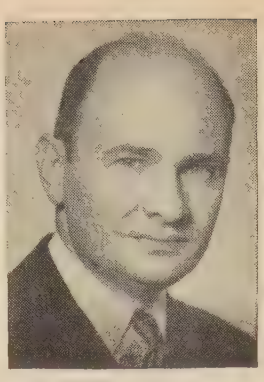

Come Let Us Worship

By Clarence Seidenspinner

The Third Movement

TRADITIONAL worship is psychologically sound in making dedication the third and climactic movement of the service. Here is an opportunity for the individual worshiper and the whole church to orient themselves toward renewed devotion to God and Christian service.

Mysticism, which is not ethical in its final expression, is likely to be selfish and impotent and in the nature of delusion. There is something sound and wholesome about the true worship of God which saves the experience from bland aestheticism or sentimental indulgence or suggestive *tour de force*. True worship leads to commitment. It results in a dedication in the direction of the new insight into the nature of God's will for the individual or the group. Of course, the classic expression of this is the mysticism of Isaiah, who responded to the divine call with the words, "Here am I; send me."

This is the inherent wisdom of the eucharistic service. In every case, the proper and canon of the eucharist begins with the offering. This offering includes not only the monetary gifts of the congregation but also their personal gifts of life, their eagerness to participate and share in the sacrificial action of the Christian mysteries, and also the bread and wine which are brought to the altar at that time, symbols of the dedication, sacrifice and offering of Jesus Christ himself. It is the deep wisdom of the historic eucharistic service that the holy communion and the holy life are possible only after the offering, all-inclusive in its nature, spanning in concept and imagination the whole Christian era.

Even though this eucharistic concept of the offering is not present in the average service of matins, nevertheless a good service of morning or evening prayer provides at its close an opportunity for dedication. There is a sound psychological and liturgical reason for placing the offering at the close of the service, namely, following the sermon. The reading of the Scripture and its interpretation in the sermon should point up a new insight into the nature of God's will which makes possible the acts of dedication on the part of the individual. To place the offering before the sermon is to miss the golden psychological experience of allowing the monetary gifts to emerge as outward and visible signs of the renewed spiritual commitment. To put the offering before the sermon is also to miss a golden liturgical opportunity, for the offering at the close of the service is a wonderful way of pointing up the entire liturgy.

These moments of dedication are best expressed in the traditional offering of morning prayer and the services associated with it. Here is the individual's opportunity to think through the ideas which have been expressed in the sermon. As his train of association is touched, he will be led to one or more points, specific in their nature, at which he will be able to make a renewed commitment of dedication to God. He will be able to say, "In light of what I now know, I will make a renewed effort to do this or that or the other thing, or to serve such and such a cause." The gift of money which he places on the offering plate becomes a symbol of this new inward commitment.

During this service of the offering, the individual's own imagination should be allowed to have as free play as possible. It is highly desirable that his train of associations be allowed to follow their own natural course. That is why organ music ought to be used, rather than choral music, during the offering. It is a psychological mistake to try to pull the attention of the worshiper at that point from his own imagination regarding the recent worship of God, and fasten it upon a specific concept presented by choral music. Keep the musical background more general in terms of an organ offertory.

This offering is then presented to God. Surely it is in the poorest taste for a pastor to allow the congregation to be seated, or to permit the ushers to keep the offering in the rear of the church or slip it surreptitiously onto a communion table. At that grand moment of presentation, pastor, choristers and people ought to rise as the minister meets the ushers, takes the plates, elevates them before the holy table, and to the accompaniment of the offering sentences or the doxology sung by the whole church, places the gifts of the people, symbol of their individual dedications, upon the holy table. Here in the offering is the opportunity to make divine worship truly Christian.

Three Religious Novels

GILBERT REES' new historical novel, I SEEK A CITY (Dutton, $3.00), is a vivid portrayal of the life and times of Roger Williams. Written in the first person, it gives the reader something of the on-the-spot feeling he received when listening to the former C.B.S. series "You Are There!" Its pages quickly take you to the England of the early 1600's with its torture, cruelty, castes, superstitions and irreligion. Then you follow Roger and Mary Williams on their six weeks' journey across the Atlantic through the storms of the sea, accompanied by the vulgarity, drunkenness and hunger of both crew and fellow passengers. You are next transplanted to the land of the Puritans—to Boston with its all-day church services and the victims who came before the village whipping post; then to Plymouth and Salem where Williams is tried as a nonconformist and says: "I only seek a fair country where men may live in peace and understanding . . . where worship will be in a free spirit, no brother compelling another." Then you follow his exile into the wintry forest, his struggles to secure a charter for his town of New Providence, and his human failures and successes in trying to make it a city of God. This is "must" reading for every pastor who desires to understand better the contribution the highly sensitive Roger Williams made to America's struggle for religious freedom.

ANOTHER religious novel for ministers to read—and ponder—is THE WHOLE ARMOUR by **Faith Baldwin** (Rinehart, $3.00). It is the story of a young pastor's early days in the ministry and of the experiences which eventually led him to find himself. Like Paul Lennox, most pastors seldom have the sense of having missed the way. We are so sure of ourselves! We *know!* But so often our understanding is limited because we do not feel. The story has the elements of good drama. Its characters are real. There is the play of personality upon personality. It moves, although at times a bit too slowly. But it reflects the inner struggles which transform Paul Lennox from a good man into a true man of God. Most readers will ask the question: Could this growth take place only through the hard way of a great personal tragedy?

LADY IN THE PULPIT by **Laura Kerr** (Woman's Press, $3.50) is the story of Antoinette Brown, who became the first ordained woman minister (Congregational) in the United States in 1853. Her extraordinary career and qualities are revealed by the fact that following her marriage to the well-to-do hardware merchant Samuel Blackwell, she was the mother of six daughters; continued to work for woman's rights and for abolition with such leaders of liberal thought as William Lloyd Garrison, Henry Ward Beecher and Horace Greeley; brought water back from the river Jordan on a trip to Palestine when she was 78 with which to baptize her grandchildren; preached her last sermon when she was 90; received her D.D. degree from Oberlin College where, some 50 years earlier, she had graduated but had been refused a divinity degree; cast her vote for President of the United States at age 96; and wrote two novels, a book of poetry and seven other volumes. What a life!

Lady in the Pulpit is a record of the early years of this fascinating personality. It is interesting reading because it reflects the struggles of Antoinette Brown's heart, head and hand as she sought to find her way with God, her fellow human beings and herself.

ALTON M. MOTTER.

(Dr. Motter is executive director of the Chicago Sunday Evening Club.)

ROUNDUP

GREAT PULPIT MASTERS—VOL. V. By **J. H. Jowett.** Revell, $2.25. Three decades have taken no luster from these sermonic masterpieces by the great preacher of both sides of the Atlantic. Logical and written in chaste English, they are yet warmly human and lighted up by the touch of a gifted imagination. Dealing with the great themes of the Christian religion, these sermons are wonderfully contemporaneous. They will stir and challenge the soul of the preacher and inspire his preaching.—*George H. Orser, Fairmount Ave. Methodist, Richmond, Va.*

★NEW WORLD CALLING. By **Charles F. Jacobs.** Published by the author, $2.00. Here are a dozen sermons suggested by modern novels—sermons which catch and hold the reader's (and I am sure the hearer's) interest. They are not book reviews nor are they stories with morals attached, but vital themes growing out of the spiritual values which the preacher discovered in current literature, and deeply rooted in the Bible. They deal with the matters calling for attention in the modern pulpit. Preachers will find here suggestive ideas and illustrations for their own pulpit work, and will say of Mr. Jacobs' sermons, "I wish I had preached that one first."—*C. Willard Fetter, First E.U.B., Akron, Ohio.*

★★SELF-UNDERSTANDING. By **Seward Hiltner.** Scribners, $2.75. This is not just another "stop worrying and start living" book. One of America's leading authorities on counseling realizes that personalities are difficult to transform, but also that it *can* be done. With quotations from sources as fundamental as the Bible and as up-to-date as Kinsey, he has produced an excellent *introduction* to the study of personality. Of easy readability, the book also contains a fine index of recommended further reading.—*Herman J. Kregel, Post Chaplain, U. S. Military Academy, West Point, N. Y.*

Correction

Harper & Brothers has called our attention to the mistake in the price of CHRIST AND CULTURE by **Richard Niebuhr** quoted in the July Pulpit. The volume sells for $3.75.

(★★★★You can't afford to be without it; ★★★Unusually valuable to the preacher; ★★Above average in its field; ★A good buy; No star, depends on your taste and need.)

Books Preachers Are Reading

August	September	This Month	An analysis based on reports from leading religious book sellers and from the reading of The Pulpit's distinguished editorial associates and book reviewers.
1	1	1	**Communism, Democracy and Catholic Power.** *Paul Blanchard. Beacon Press,* $3.50
2	2	2	**With Singleness of Heart.** *Gerald Kennedy. Harper,* $2.00
3	3	3	**So We Believe, So We Pray.** *Gorge A. Buttrick. Abingdon-Cokesbury,* $2.75
5		4	**Here I Stand.** *Roland Bainton. Abingdon-Cokesbury,* $4.75
		5	**Basic Christian Ethics.** *Paul Ramsey. Scribners,* $3.75
4	5	6	**Wake Up or Blow Up.** *Frank C. Laubach. Revell,* $2.00
	7	7	**A Better Hope,** *Charles R. Goff. Revell,* $2.00
5	4	8	**Strengthening the Spiritual Life.** *Nels Ferre. Harper,* $1.00
8	10	9	**Life of Jesus.** *Edgar J. Goodspeed. Harper,* $3.00
7	9	10	**If This Be Religion.** *Frederick K. Stamm. John Day Co.,* $1.75

The Editor's Page

The Event of the Month

THREE DAYS after former President Hoover spoke in Iowa, his native state, on the need of a critical examination of things "new" in the light of things "old," President Truman told the American Chemical Society that our country's "progress will come to an end if Americans are ever afraid to experiment boldly with new ideas." The same theme, but a different emphasis. The significance of the difference in emphasis is not disclosed by the words used, but by the concrete situation to which the words referred. As abstract propositions, each speaker would, no doubt, accept the other's statement. Mr. Hoover specified in detail the situation to which his abstract statement applied—the policies of our government. Mr. Truman applied his remarks in defense of "radical" social ideas. The citizen must therefore ask: Which of these emphases is more pertinent to our actual situation? Can our nation stand an indefinite multiplication of "radical" innovations? Experiment with new ideas? Yes. But may not the stabilities upon which a government rests be so shaken by wholesale "experimentation" that chaos will result and usher in the very totalitarianism which Mr. Truman says he fears? I imagine that these two speeches have defined the issue which we will be discussing until November 1952. My hope is that the candidates and platforms of both parties will give the people a clear-cut chance to choose one course or the other.

Two Presidents Speak On Same Theme

The Book of the Month

COMMUNISM, DEMOCRACY AND CATHOLIC POWER, *by Paul Blanshard. Beacon Press, $3.50.*

BY HIS two books, this one and *American Freedom and Catholic Power,* Mr. Blanshard has taken the spotlight as an able interpreter of the nature of Catholicism. In his earlier book, he showed the enormous power exercised by the hierarchy over the private lives of the faithful, including little known information on the conflict between Catholic regulations of medical practice and the ethics of the medical profession. In the present book, he deals with the structure of the hierarchy itself and draws in great detail the parallel between this structure and that of totalitarian communism. The parallel is illuminating. He raises the question whether American democracy is wise in accepting the Vatican as an ally against communism and so extending its power in American society. His answer is that American democracy, in fighting communism, is in danger of diluting its own gospel of freedom with a Vatican gospel of an equivalent totalitarianism. And if the present acknowledged foe is defeated, he believes that we would find ourselves facing our erstwhile ally as a foe of the democratic values we have been fighting to maintain. Mr. Blanshard writes calmly; there is no touch of fanaticism on any page.

A Thought for the Month

I WISH to add my bit to the current discussion of the location of the National Council's headquarters elsewhere than in New York. I am much concerned about what the *Christian Century* calls a psychological center. New York is not such a center. Its cultural ethos is more alien to Protestantism than that of any other city. Its political and social ideologies represent 2,250,000 Roman Catholics, 2,100,000 Jews, compared with 478,000 Protestants. Its newspapers, its great universities and its whole cultural ethos naturally reflect the thinking and feeling of such a constituency. It is inevitable that the national leadership of Protestantism, living under the intensive influence of this environment, would form the illusory notion that New York's dominant feeling represents both America and Protestantism. The policies recommended to the churches would inevitably be tinctured with this illusion. They might be intrinsically good policies, but the churches would respond to them more heartily if they emanated elsewhere than from the New York environment. That city is conceived by the rest of the nation as psychologically alien to both Protestantism and American traditions. Protestant leadership is handicapped in approaching the churches with social, political, international and other recommendations which have been formulated there. The churches of the central, southern and western parts of the country do not feel that their New York headquarters really *belongs* to them. They would feel otherwise if the headquarters were located in a large but smaller city in more immediate contact with the Protestant constituency and with the crosscurrents of American feeling. And also where their presence would be conspicuous, instead of smothered by the magnitude of cosmopolitan New York. What Protestant churches need is a vivid consciousness of a headquarters that *belongs* to them and to which *they also belong.* The Federal Council did not enjoy this rapport with the churches. The new National Council is now in a position to provide it.

A New Protestant Headquarters

Charles Clayton Morrison

Advisory Ballot

(Readers of The Pulpit are invited to help us plan for next year's issues by using this ballot to advise us what you think about the job we are doing for you. The Editors.)

I. Please fill in blanks with the numeral which most nearly represents your opinion:

1. By all means continue this
2. Could do without nicely
3. By all means cut it out
4. No opinion

___Lead Article	___For the Record
___Enslin	
___Seidenspinner	___Second Article
___Titles and Texts	___Emurian
___Sermon Summaries	___Book Page
	___Calendar
___Pulpit Paragraphs	___Pulpit Post
___Children's sermons	___Prayers
	___Hymns

II. Check wording with which you agree:

1. Sermons are___well chosen___ poorly chosen.
2. Sermons are___too long___too short___just right length.
3. Articles are___well chosen___ poorly chosen.
4. Columnists___have___have not improved value of magazine.
5. Illustrations are___usually___ not usually helpful.
6. Give us___more___less___ present number of illustrations.
7. Condensed sermons are___usually___not usually helpful.
8. Give us___more___less___ present number of sermon summaries.
9. I___do___do not like the cover.
10. ___I like the new Pulpit. ___ Let's go back to the old Pulpit.

III. How do you read The Pulpit? Please indicate the feature you read first, second, third, and so on.

___Editorials	___Sermons
___Lead Article	___Second Article
___Enslin	
___Seidenspinner	___Emurian
___Pulpit Summaries	___Book page
	___Pulpit Post
___Titles and Texts	___Calendar
___Sermon Paragraphs	___For the Record

IV. Please attach any comments you may wish to make.

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You Can Lead in Your Profession

PROBABLY you have known pastors who have taken unpromising parishes and in a short time have revitalized the seemingly careless and indolent congregation. They pay off the old debts, beautify the church with new windows—new pews—or new lighting; perhaps start a building campaign for a new church or parsonage.

Inquiry will probably show the wonder-working pastor has a good helper in the form of a Parish Paper, which has worked to unite the members of the congregation into a real brotherhood. More, it has brought back members who have drifted away. It is able to clarify the aims of the pastor, lists the needs of the church, and cheers the workers on to attain the goals set for them.

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